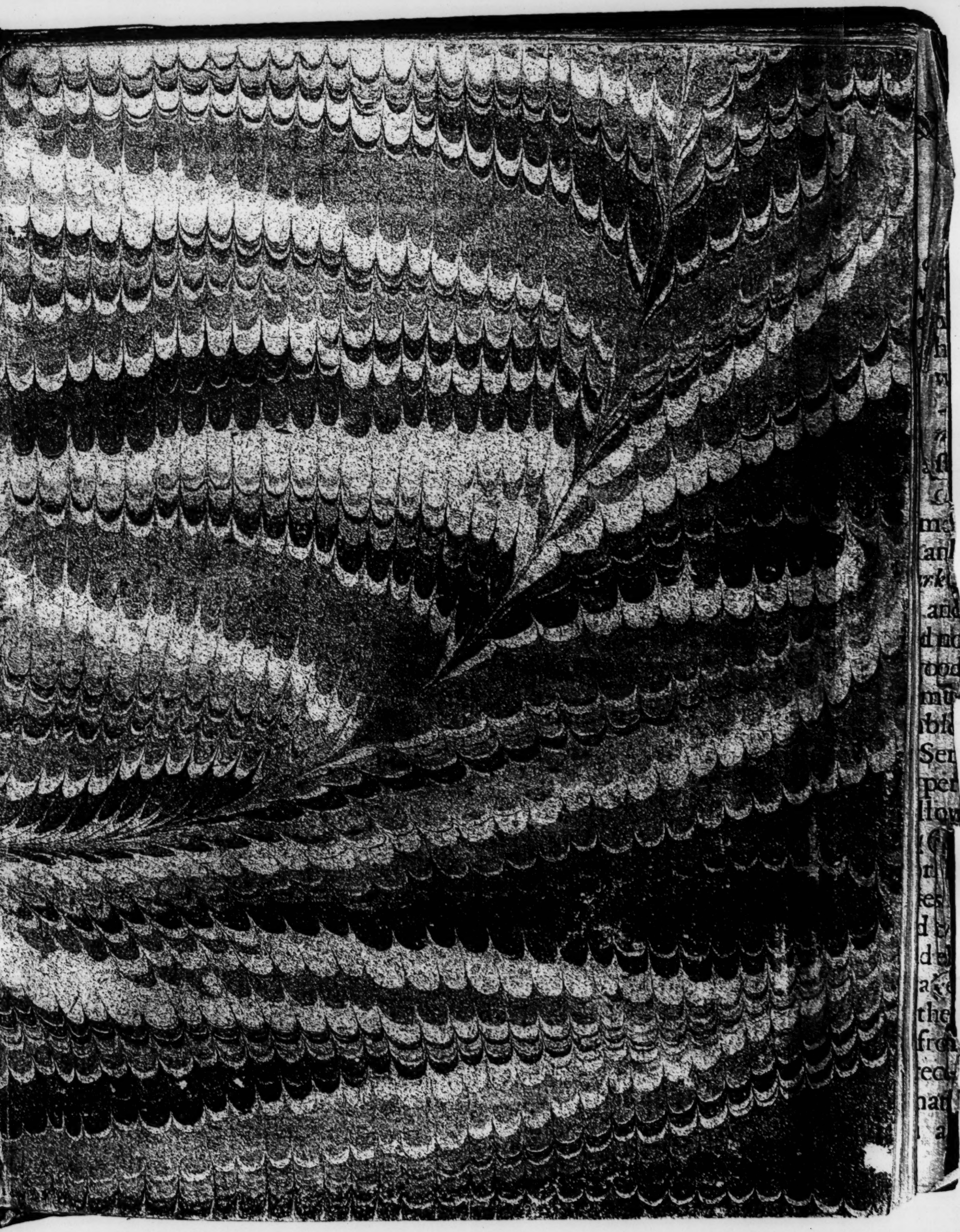
James Bindley Esq.

M.A.F.S.A.

Stamp Office London.



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very scarce n/r/o

Bought at the Sale of Major Pearson's Books, at Messrs Egerton's, Scotland-Yard, May. 9. 1788 - being the 23^d & Last Day, of the Auction - Lot 5464 - - - £.1..5..0.

J.B.

This is the Portrait of the Author Ed:d Browne;
and belongs to his other Book, calld "a Patterne
of Justice and Mercy &c &c Duo:mo 1642. . .

Time well spent.

OR,

Opus Ira & Labor Benevolentiæ.

In seven Bookes.

Viz.

A warning Piece for England, a compendious Retractation, a Lamentable Complaint, a Pathetically Apology, a Potent Vindication, a Paradox, and the Authors Disaster for Bookemaking, with his Ship in Division

Containing many briefe and pleasant meditations very usefull for these distracted times, and worthy observation and Imitation.

Dies Ascentionis Domini nostri & salvatoris in Cælis.

11. *May* 1643.

Whereas Edward Browne *sometimes servant to Sir* James Cambell, *Knight and Alderman of* London, *deceased, hath presented to the Kings, most Excellent Maiesty and the Lords and Commons in Parliament two Petitions wherein is briefly described the miserable condition of this distracted Kingdome, as well of his own particuler grieances, it is therfore ordered That not onely his desire therein shall be granted, but that* His time well spent *in Print shall be forthwith published.*

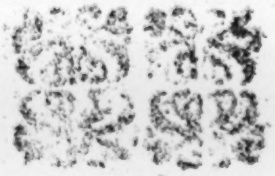
per Clericum Dulman ad Ignoramus.

LONDON:

Printed for *Iohn Clerke* in Corne-hill, *William Hope* at the Exchange, *William Lee* at Paules-chaine, and *John Browne* under Saint *Dunstons Church.*

Vivat Rex.

LONDON:



Per Gideonem Dancham & Johannem Franck.

To the judicious godly

READER.

WHen God the Father by his eternall Word and motion of his bleſſed Spirit had created man after his owne image, and breathed into him a ſingular ſpirit of wiſedome, ſo that he was able to give ſignificant names to all creatures, ſaw it was not good for man to be alone in that happy ſtate of innocency, and therefore made him a helpe meet for him: how much more is mans life now uncomfortable in a ſtate of miſery? for *Adam* then knew no ſinne, nor was incombred with the troubles and anxious cares that this miſerable world caſts upon wretched men: and two is better then one, ſaith the Wiſeman, both in proſperity and adverſity. And as it is not good for man, ſo in my apprehenſion it cannot bee very well for a woman to be alone: for as a man is imperfect without a woman, ſo is a woman defective without a man: for as a lone man wants his rib, ſo a ſingular woman is without her head, becauſe man is the head of the woman, as Chriſt is the head of the Church: but man and woman make one fleſh, and Chriſt and his Church make one body. The conſideration hereof hath induced me to ſeeke for a wiſe, diſcreet and godly wife, as may appeare in theſe two following Letters, which was the ground or occaſion of all the enſuing worke, and may very

well serve as an introduction to that which followes. And therefore I thought good to insert them thus.

To his ever honoured Master, Sir Iames Cambel *Knight and Alderman.*

RIght Worshipfull, I doe humbly acknowledge that you are to me much better then my naturall Father, for that he in stead of providing and giving such things as were necessary for my livelihood in this world, ere since you took charge of me, hath taken from me & my poore mother that which it pleased God to bestow on us; so that without releefe from your Worship and other good friends, we had long since perished. And therefore as I doe acknowledge you to be my foster Father, so I doe confesse my selfe to be as your sonne, begotten in the bowels of your compassion, nourished and brought up by Gods providence under your Worship, to such an estate in this world, that I could neither thinke or imagine ever to attaine, for which I daily give God and your Worship hearty thankes. And for a manifestation of my gratitude for all your former favours, I am bold to present this pledge, token, memoriall, demonstration, assurance, or by what other title you are pleased to accept of my true hearted affection and dutifull respects towards your Worship. Whereas heretofore when I was a childe I spake and did as a child, *viz.* rashly and unadvisedly: But now I am a man I ought to put away such childish things, and doe nothing but by wise counsell and deliberation. Therefore I having in times past offended your Worship, both by rash words and unadvised acts, dare not, neither will adventure upon businesse of great consequence

quence without your approbation, ſo long as you live. Yet leſt I may by careleſſe and negligent omiſſion and forecaſt, be my owne hindrance in ſuch things as I conceive may tend for my future good, as formerly I have beene. Therefore I am bold before this ſmoaking flax come to kindle and burne to ſuch a flame that it be paſt extinguiſhing, to make your Worſhip acquainted with my reſolutions and intentions, intreating your grave advice and counſell therein. Your Worſhip may be pleaſed to underſtand that I am not ignorant of many ſtrong reaſons and forcible motives to diſſwade me from entring againe into a matrimoniall ſtate of life, as chargeable houſe-keeping, likelihood of further charge of children, and divers other incombrances thereupon depending: Yet I doe likewiſe know, and have found by experience, that the providence of God is great, that he careth for Sparrowes, and every other creature, and therefore much more for man, as the Pſalmiſt ſayes, *The Lions doe lacke and ſuffer hunger, but they that ſeeke the Lord ſhall want nothing that is good, Pſal.* 34.10. For either God will give his children ſuch things as are convenient and neceſſary for them, or elſe a minde to beare and endure the want of them patiently, ſo that all things ſhall worke together for the beſt to them that love God. Therefore as I do not hold it commendable to tempt God by raſhly putting my ſelfe upon his all-ſufficiencie, without any other reſpect whatſoever: for Gods providence and our endeavours muſt goe together in every deſigne, ſo I thinke it better to marry, which is commendable and warrantable by Gods word, then to runne into greater inconveniences. In conſideration whereof, and for that I know not how it may pleaſe God to diſpoſe of me when I am left of your worſhip, I lately tooke occaſion to goe to the houſe of miſtris *Bright*, who took acquaintance of me, and falling into diſcourſe by

conference betweene us, I understand that she is resolved to continue a widow, and that her onely daughter *Rachel* is a sober, modest, and religious Gentlewoman, and hath been very well brought up and educated in Sempstry, Writing and reading, for which respects, and other causes, as that she hath affinitie with your selfe and all your Worships kindred with whom I have had acquaintance a long time; that shee is my Ladies God-daughter, and especially because I have a good opinion that she will love me as I shall affect her. Therefore I thought and have resolved in my minde (if I can obtain your Worships favour and her good will) to make her my wife: but as yet I have not asked the question, neither will bee over hasty: Yet with *Abrahams* servant I greatly desire to know whether God hath made my iourney prosperous, or whether this motion be displeasing to your Worship or no: and therfore in the words of the said servant I would beseech you to tell me privately, because I would not willingly surcease and desist in proceeding any further therein. But if your Worship thinke as *Bethuel* and *Laban* spake, that this motion proceedeth from God, therefore you cannot speake unto me either good or bad, but answer me with silence, then by the grace of God I shall prosecute my suit so seasonable, and *I* hope within a yeare or two, if wee live so effectually, that *I* shall neither hinder your Worships businesse nor my owne affaires, but give good satisfaction to all our friends. Thus praying your Worship to accept of the expression of my thankfulnesse, hoping you will not be offended for this my bold writing, *I* shall never cease to pray for the increase and continuance of your Worships health and prosperity, that you may live in this world and doe much good, to the glory of God, comfort of the poore, and salvation of your owne soule, that after this transitory life ended, you may as a good

steward

ſteward having made friends of unrighteous Mammon, be receiued into everlaſting habitations: And I will ever reſt,

26. Septemb.
1639.

Your faithfull, obedient, and thankfull ſervant,

Edw: Browne.

To his vertuous and religious Lady Dame
Rachel Cambel.

Madame:

I Doe humbly acknowledge my ſelſe to be very much obliged to your Ladiſhip for many former undeſerved favours extended towards me, eſpecially in being a prevalent advocate and interceſſor for me to my Maſter, in the proſecution of that deſign which God put into my heart to undertake againſt potent oppoſition, *viz.* the ieſts, mockes and threats of expulſion of ſome, and the envie, ſpleene, and malice of others, for thereby through Gods providence and my maſters favours upon my poore and weake endeavours, God hath poured ſuch unexpected bleſſings upon me, as I could never thinke or hope ever to obtaine; for all which (in retribution thereof) I can give nothing but heartie thankes to God, for inſpiring, aſſiſting, and enabling me in the performance of the dutie of my Clerkſhip, ſo that the moſt malignant oppoſer cannot iuſtly accuſe me of any fault worthy blame in execution thereof to your Ladiſhip for your good motion in procuring and ſetling me therein: and to my Maſter for his willing readineſſe, and

loving minde to doe me all the good hee could, without preiudice to himselfe. Therefore now left I should by some unadvised and rash act procure displeasure, as formerly I have done, and on the other side left I might be too negligent in omitting what I conceive might tend for my future good and welfare; I have thought good to entreat your aid and assistance in this designe also, which I know will not, and I would not that it should be effected without your counsell and advise. Madame, I am not ignorant what the common Proverbs say, *Hee that is forewarn'd is halfe arm'd*: and, *The burnt childe dreads the fire*. And therefore he that hath beene once in lobs pound, and knowes the miseries thereof, and yet will runne in rashly thither againe, deserves little pitie: so if I that have bin gravely advised both by my Master and your Ladiship, to take heed how I enter againe into a matrimoniall state of life, because I know the charge house-keeping requires, and the many incombrances thereupon depending, should rashly ioyne my selfe to a woman, and thereby overthrow the hopes of my preferment in the world, plunging my selfe and two poore motherlesse infants into an ocean of penurie and miserie, I should deserve little or no favour, either from my Master, your Ladiship, or any other friend. In consideration whereof, I am fearfull to thinke or speake of marriage, though I have beene by some much solicited thereunto. But on the other side when I doe seriously consider the causes for which wedlocke was ordained, divers motives come into my minde which induce me to marrie. For first *I* must acknowledge my owne infirmities, God hath not given like gifts to every man, and experience showes that *I* am apt and prone to doe those things *I* should not, especially if *I* meet with a loving disposition. And though *I* doe what *I* can to refraine such companie that *I* conceive may intice or allure, yet God may

leave

leave me to my selfe, and no man is wise at all times, nor in all things, for the wisest, strongest, and holiest men that ever were, when God left them, have beene overcome in this kinde: For prevention of such like follie, I thinke it not unfit to marrie, which is honest and commendable.

Secondly, I having for the space of three yeares had the comfortable societie of a loving wife, and now in the prime of my yeares to be deprived of her whom *I* did esteeme as my owne selfe, doth verie much trouble my minde, for your Ladiship knowes what a comfort and great ease of heart it is in this life for one to have a bosome friend to whom they might unload the burden of their minde, and to bee a partner with them both in prosperitie and adversitie.

But thirdly, for the propagation of children *I* have no need at all to marrie, for God bee praised *I* have two prettie children alreadie, yet *I* doe acknowledge they are the blessing of God, which are not given to everie one, and as the Psalmist saith, *Blessed is the man who hath his quiver full of them.* For *I* am perswaded that as the Proverbs say, God will send no mouthes but he will give meat to them that doe their best endeavours to live in the world, *viz.* God will give his children food convenient, or else contentation of minde, which is best riches. For which respect, and divers others, for *I* know not how it may please God to dispose of me after *I* am left of my loving Master, therefore before his decease (yet *I* hope hee may live as long as my selfe) my intention and resolution is so presumptuous as to make choice of one of your God-daughters, my Masters onely second Necce by his mother, living, to be my wife, of whom *I* have a good opinion, and hope shee will be a verie fit match for me: for though she be young in yeares, yet she is of that humble, modest, and civill behaviour, and so well grounded in Religion, that many of twice her age

are

are not ſo well qualified; which motives, with many others, have induced me upon two ſeveral occaſions to call at her mothers houſe, to get acquaintance of her, but as yet have not asked the queſtion, neither will be over haſtie therein, and therfore I would intreat the concealment of this motion from any other, except Sir *Iames* and your ſelfe: for if your Ladiſhip and my Maſter out of your tender reſpects towards the maid thinke me no fit match for her, that then this motion may ſinke into the pit of oblivion, and vaniſh away as other ſmoakie froth of my invention.

But on the other ſide, if you have that good opinion of me, that as I have, ſo *I* will doe my beſt endeavour to live in the world, then I ſhall proſecute my ſuit ſo ſecretly, that few or none ſhall know thereof, and I alſo hope in time to get the virgins good will, all which ſhall be effected without any preiudice or hindrance to my Maſters buſineſſe, or mine owne emploiment. Thus craving pardon for this my bold writing, *I* ſhall never ceaſe to pray for Gods aſſiſtance on all my honeſt endeavours, and that he may ſo increaſe and continue my Maſters and your Ladiſhips health in this world, that you may enioy eternall glorie in that to come. And I will ever remaine

Your faithfull ſervant,

9. Novemb. 1639. Edw: Browne.

Now

Now gentle Reader you may by this perceive that honeſt true love was the cauſe that produced my *Starre*, *Sunne*, and *Moone*, which with my *Meteor*, and *Paterne of Iuſtice and Mercy*, I call *The laſt part of time well ſpent*: The firſt and ſecond part is nothing elſe but a preface or introduction to that, and therefore I have ſet them before the other, to ſhew how one piece of fancie brought forth another, till it is thus compleat. And in my conceit it is a perfect figure or repreſentation of this diſtracted time, wherein all things goe the cleane contrarie way, like the Antipodes, the foot goes againſt the head, and the head againſt the feet, the world ſeemes to bee turned upſide downe, and that which ſhould be ſet in the firſt place is ſet in the laſt, and the laſt firſt: the maſter goes on foot, and the ſervant rides in triumph. Nay more, rich men, great Lords and Princes are little regarded, but poore beggars, broken tradeſmen, and people of little worth or eſtimation, are magnified to the heavens. And in ſuch a confuſion is the great bodie of our Church and State, that the royall head which ſhould be moſt eminent, for the eyes to foreſee the dangerous eſtate thereof, and for the mouth to receive and keepe what may be moſt commodious for its good livelihood, ſeemes to be cut off; the braine which is the ſeat of the five ſenſes or wits, both ſpirituall and naturall, ſeemes to bee caſt from his proper place, and diſperſed over the whole body; the heart of all noble bloud ſeemes to bee torne and rent out of the bodie, and throwne away as an uſeleſſe member, and the ſound liver, ſtrong ligaments, and other good and wholeſome parts, ſeeme to be in a dangerous conſumption, but guts and garbidge ſeeme to putrifie the whole man, ſo that the noyſome ſavour thereof makes us a ſcorne and deriſion to all neighbouring Nations: and I beſeech God in mercy ſpeedily to ſend ſome skilfull Phyſitians to cure the dangerous diſtem-

pers of our Church and State. And it is not onely thus with us, but with many other Christian Nations, in the Netherlands, France, Ireland, &c. so that in my opinion the world seemes to runne upon wheeles, and all things turne round, according to the earthly heart of man: and therefore it is no wonder there is such little content or satisfaction to the same, which is a triangle, impossible to be fild with any thing but the three one essentiall God. All which by experience I have found true; and you shall plainly perceive in these *my angry labours of good will*, to satisfie a troubled and discontented minde, and to produce peace in this miserable distracted kingdome, according to my small talent. Therefore though it may seeme a strange and foolish conceit to print the passages of love, yet if you please to reade it throughout, and seriously consider that it hath produced workes of solid Divinity, true Morality, extraordinary bold reproofe, and matter worthy imitation, you shall then finde it a worke which deserves estimation, and not sleightly to be disrespected, wherefore I commend it to thy view, hoping that it may worke the same effect in thee which it wrought in him, who will never cease to be.

Philalethes,
Philetæros,
Philagathus,
Philomusus,
Philochronos,
Philoponos,
&
Philonicus,
Semper idem,
Edward Browne.

Dies Ascensionis Domini nostri & Salvatoris Christi in Cœlis.

WHen Phœbus *glorious rayes did first appeare*
On that blest day of Iesus Christ Ascension,
I first drew vitall breath, and did upreare
My drowsie head from Natures darke detention;
And therefore have great cause to give God praise,
For all his wondrous workes on Holidayes.
And if that any Scholar dare outbrave
My Satyricall Prose and heav'nly Rime,
I sure shall marke him for an arrant knave,
For offering to abuse my well spent time:
And all his craft and potent policie
I shall make plaine to be hyrocrisie.
And therefore will I pray to God above
For to inspire my heart, and guide my quill,
That I may never cease to be in love
With all that's good, and to hate all that's ill,
That so ascending from earth very farre,
I may in Heaven remaine a fixed Starre.

A warning Piece for ENGLAND.

Discharged from the Archibalista or Cannion of a good conscience and not from the Cannon oath, &c. nor from the Scorpio or Tormentum of Ordinances

Illegall &c.

By Philalethes.

Mat. 24. 4. 5. & 6. verses.

And Iesus answered and said, Take heede that no man deceive you, for many shall come in my name saying, I am Christ, and shall deceive many, and when ye heare of warrs and rumors of warrs, see that you be not troubled, for these things must come to passe, but the end is not yet.

A VVarning Piece
FOR
ENGLAND.

THe Prophet *Ioel* by the Spirit of God in his 2. Chapter and 6. verse saith, *That in the last times God will poure out his Spirit upon all flesh, and the sonnes and daughters of men shall prophesie, the old men shall dreame dreames, and the young men shall see visions.* Which prophesie as it was accomplished in the Apostles time, *Act.* 2. 17. so it is continued still, especially now in these last and worst times wherein we live, for upon us the end of the world is come, according as Christ foretold in the 24. Chapter of Saint *Matthews* Gospel. Therefore as dreames, visions, and other darke sayings were not utterly despised in former times, to convict the consciences of men: witnesse that of *Joseph* to his brethren, *Gen.* 27. that of *Pharaohs* chiefe Officers, *Gen.* 40. a perfect Embleme of the dreamers of this distracted kingdome, if it were well observed, that dreame of King *Pharaoh*, *Gen.* 41.

and

and divers others in holy Writ, as well as in historicall narrations, Philosophers and Divines, moderne and ancient, especially it is to be observed, that our blessed Saviour was most copious in Parables, and without a Parable spake he nothing, to convince the consciences of the Scribes and Pharisees, who were learned men, of ingenious spirits, for they understood that he spake of them in those cruell husbandmen that killed all the servants of their King, and last of all his owne Sonne, and would not have their lawfull Soveraigne to reigne over them which is likewise a perfect figure of this time. Then why should dreames, fancies or other things that treat of wit, or ingenuity, which is a speciall gift of God, be despised now by some who straine at a Gnat, and swallow a Camell, stumble at a straw, and leape over a blocke, cavill for things indifferent, but doe nothing at all relent at things intolerable, as malice, murther, rebellion, &c. And yet this kinde of people began first of all to publish their dreames in lying Diurnals, absurd Passages, diabolicall Newes, &c. and still doe continue the same things that savour of their cause, though never so bad. But though the truth may not be spoken now by those that are fearfull of worldly trouble, yet *Philalethes* will not feare with the Prophet *David* to write his minde in a Parable, and utter darke sayings in a dreame, which was thus.

Upon the 8 day of this instant April, 1643. when *Aurora* withdrew nights sable mantle, and began to usher and to shew forth the lustre of *Phœbus* divine rayes, my drowsie thoughts being much perplexed with anxious cares, would not suffer me to behold *Sols* brightnesse, so that falling into a sweet slumber, me thought I was upon sudden, in the twinkling of an eye, seated upon a high steepe hill neare *Oxford*, where I beheld the most bloudy cruelty that ever was committed in any State since the creation of the world; for there I saw a mighty army had besieged the said City round about, so that victuals began to be at a high rate; and our royall King who had seated himselfe there for the safeguard of his sacred person, out of his love to the true Protestant Religion, and good learning, was suddenly surrounded by a factious company of malicious Sectaries,

ries, who going to seize upon his person, were presently slaine by many heroicke Gentlemen then attending on the King: which newes comming to the Invincible Army, for so me thought I heard them stiled, they out of inveterate malice began to discharge great pieces of Ordnance against the said City and University, and within the space of one day beat downe to the ground all the strong holds and beautifull buildings thereof, destroyed all the famous Monuments of Religion and learning kept therein for many hundred yeares past, and which makes my heart bleed, my knees tremble, and my hand shake to thinke, speake, much more to write, that this viperous brood of Englishmen should be so unnaturall, inhumane, with their devillish malice to slay our noble, pious, and learned King, the pledges of our succeeding hopes, Prince *Charles* and the Duke of Yorke, with divers others of the Nobility and Gentry: yet this me thought I saw acted by those malicious Conquerours, whose cruelty in taking the pillage that remained in that desolate City, to men, women and children, made me feare that they would use me in the like manner, if they had me in the like power, wherefore as privately as I could I ran to London, from whence I came, where I was no sooner entred, but I heard how the Kings of Denmarke, France, and Spaine upon the Brittish Seas had suddenly discomfited all the English, Scottish and Irish Armadoes, and as they had before determined, separated themselves, the Spaniard into Ireland, the Frenchman into Scotland, and the Dane into England, who with an invincible Navy of ships destroyed all that came in his way, for before any newes came from Oxford they had beat downe the Tower of London eaven with the ground, and were entred into the heart of the City, where I heard such lamentable cryes from men, women, and children, as ever was related in any story, for bullets flew from Ordnances and murthering Peeces in all places, and no man knew his friend from his foe, so that many houses and Churches were suddenly demolished, the ayre grew blacke with smoke and powder, and the distracted running to and fro of all people made me think that the generall day of Judgement

was

was then come, as sure it is not farre off: wherefore going to my devotion I awakened, and understood it to be but a dream, and I pray God it prove no other: for if as I heare say they have beat downe the Church steeple at Redding, and done other feats of cruell hostility against the said poore Towne, it will not be long before they do the like at Oxford, according to my dreame. And I doe the rather feare it, because I have seene a printed Oration of the Lord *Roberts*, in such high commendations of his Excellences undertakings, that it would animate the dullest capeities to heroick exploits; and that is backt with another Laudation from a magnified Divine in his Treatise entituled, *The glorious name of God, the Lord of hosts*, And now of late there is one *VV. S.* hath made a Pamphlet which as a winged *Pegasus* hath exalted the new created Prestor of our famous City above the height of all sublunary things, so that I feare the pretended sanctity of such persons, though they may deserve commendations for their good actions, will so hoodwinke and blinde the understandings of the ignorant multitude, that they with malicious zeale will endeavour to overthrow the well composed government of our Church and State, and then how true my dreame is like to be pray judge. But I hope better things, for all understanding people know that a free royall Monarchicall government 's the best, according to the institution thereof in *Moyses*, who was a earthly God to the Israelites. And for an Aristocraticall or Democraticall jurisdiction, where oever governours or States shall make what lawes they please to enslave the people, may prove as tyrannicall as a kingly power, for it is impossible in such a popular government that they should prove all good men who are so chosen: witnesse the 30. Tyrants in Athens, and the *Decemviri* in Rome.

And so likewise for Episcopacy. God did first institute *Aaron* and his sons with the Levites in their order, and what patterne can we follow better then what God hath set in his Judiciall and Morall Lawes, though Ceremonies cease that were figures of Christ who was the substance of those shadows, yet decent and orderly ceremonies the types of piety and ver-

ces ought to be continued. Then why should any New England Apostles seeke to erect their confused government and rotten doctrine in this kingdome. And what their religion is hath beene well set forth in a booke intituled, Plaine dealing or News from New England. Now what is the cause then of all this civill dissention, and unnaturall war among us, *Philalethes* being unlearned would gladly know, for he is very desirous to be rightly informed. And in what he hath been instructed by the Kings Majesties Declarations and Messages, as well as those which concerne the Parliament, which is lately compiled together in one Volume, and is very glad to see licensed under Master *Henry Elsing*, the Clarke of the house of Commons, so that he hope; in time that peace will flourish againe in this kingdome. And what he hath learned from the resolved conscience of Doctor *Fearne*, with his reply to their many severall answers, from the Complaints of the Citizens of London and Westminster, and from the Petition of the Commons of England to the Commons assembled in Parliament; he will not feare to declare for having with *David* overcome the angry *Lyon*, and taken the salvage *Beare* by the beard: he doth not feare the most potent enemy of this Church and State, who *Goliah* like doth defie the host of the living God, but will declare his conscience in *sober sadnesse* against all opposition, according to the Protestation which he tooke, freely to show the cause of this bloody unnaturall civill war: for therein I did protest to maintaine the true Protestant Religion, kingly government over us, the rights and priviledges of the Parliament, and the liberty of the subject. Now pray marke and observe first how the true Protestant Religion is maintained, when the Booke of Common Prayer must be vilified, abused, and abolished by force; which all good men as well as my selfe, have esteemed very precious: and though some few literall errors may of late be crept in, yet a devout heart will not make much scruple at a thing of so small moment.

And doe you think these kinde of people will establish Religion in its purity, when the most famous learned Divines

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for Orthodox divinity, shall not be suffered to preach or write, as now lamentable experience makes too evident, as I could instance among many.

Doe they thinke by establishing New Englands Anarchy in our Church to maintaine the true Protestant Religion, surely no, for that is little better then Popery. But I could rather wish that those Bishops which have by their tyrannical jurisdiction abused their offices, were displaced and punished according to their demerits, and better put in their roome: That the Booke of Common prayer were purged of its errors, and established as in former times, but to take away the name and the thing; the root and the branch both of Bishops and Common prayer, by force of armes, *Philalethes* doth protest that it is against the word of God, naturall reason, and the law of the Land, and hopes that it shall never be so established: and is glad that the singing of birds is still continued in his Parish Church, as well as in other places, which is the voice of the Nightingale, as well as the various tunes of the Goldfinch, Linet, Larke, and other birds of rare quality; and not as in many places, night birds, incendiaries to war and rebellion are crept in, whose vaine tautologies and hyperbolicall termes make many weepe in secret, though some laugh at their folly.

Secondly, the great plea of this war is for the king, who is kept from them by evill counsell: now pray examine that a little, what hath this evill Counsell advised him to doe? who tooke up armes first? who drave him from London? did his Counsell? *Philalethes* saith no: for he knowes some that were so upheld by a rude company of factious spirits, who every day almost went in great troops together to abuse the Bishops and others, and it may be the king himselfe likewise, if he had continued with them, that in naturall reason he could not stay with them. And all his Artillery then was but defensive, whereas all understanding men know the other to be open and violent hostility. But its true, as they say, they fight for the king, *viz.* to take him prisoner, according to their play to make him a king and no king upon their vote, and to rob him

of his Regall honour and authority by their illegall ordinances. For some are not ashamed to say, that when he comes to the Parliament his wings shall be clipt, his power shall bee abridged, and so in the end he shall governe as a servant under a master, or a childe under a Tutor, what they shall prescribe onely that he must doe: are those things equall? truly in the opinion of *Philalethes* these abuses would make the best of men the most cruell tyrant. For doe they not know the word of God, *Prov.16.14. That the wrath of the King is as the messenger of death. And therefore we ought not to speake evill of him, no not in our thought, lest a bird of the ayre shall carry the voice, and that which hath wings declare the matter. Eccles.10. ult.* Now how people fight for the King, I leave to better judgements to consider.

Thirdly, in this quarrell, according to my Protestation, we are to fight for the rights and priviledges of Parliament free speaking, but how are they maintained, for no man now dare speak or write his mind freely according to the word of God, naturall reason and a good conscience, and doth daily pray it may speedily be amended.

And last of all for the priviledge of the subject, pray consider whither that is flown: hath not the Ordinance of the 20. part of our estate made us uncapable of life, family or goods? And is it not backt with weekly assessements? and doe we not feare cruell Assizes and intolerable taxations. Is not this the cause pray judge? Where is our wit or senses, our understandings, that we will not beleeve the truth? who hath wrought upon your feares and jealousies, that it is in the Kings heart to alter our Religion, to bring in Popery, to traduce a tyrannicall and arbitrary government in this kingdome? What could a Prince doe more then he hath done?, what could wee looke for more then he hath promised? Oh that people would beleeve him, and take hold on his promises in time, lest his wrath be kindled against his people, and then how true my dreame will be God knowes.

Therefore I could wish that it might be a warning for all people that set themselves to fight against the truth. But if the

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crying sins of this Land have brought this heavy judgement upon us, I shall onely desire all people to lay their hand upon their heart, and say, What have I done that hath caused this unnaturall bloudy warre? and by prayer as well as strong holds seeke the defence of the kingdome: for *Philalethes* loves his countrey as well as his owne soule, and doth protest what he hath done is not of any malice to any one particular, much lesse to the generall body of the Parliament, or any other, but what his conscience hath inforst him unto, and what he could not in quiet minde conceale, and therefore will never cease to pray for the peace of Jerusalem, the place of his nativity, London, as well as for the whole Land but in the words of *David* say, *If I forget thee O Jerusalem, let my right hand forget her cunning. If I doe not remember thee, let my tongue cleave to the roofe of my mouth, if I preferre not Jerusalem above my chiefe joy, Psal.* 137.5,6. And therefore conclude with hearty prayer to God, that he would be pleased of free grace and mercy, through Jesus Christ his only Son, our alone Saviour, to forgive the crying sins of the Nation in generall, and of every one in particular: that he would cause the light of his favourable countenance to shine upon us: that our hearts may be united in love and charity one towards another: that he would incline the Kings heart to grant the Parliament all those petitions that ayme at the glory of God, and good of Church and Commonwealth: that the Parliament would honour and obey the King in all those things that are for the glory of Christian Religion and his owne honour: that they would both as one man unite their forces, to the beating downe of Antichrist, and all that tyrannous brood of that whorish Idoll, and to the rooting up of all schisme, heresie, and faction, that so abundantly spreads it selfe thus over the Land; and in the words of *David*, *That our sonnes may grow up as the young plants, and our daughters as the polished corners of the Temple: That our garners may be full and plenteous with all manner of store: That our oxen may be strong to labour that there may be no decay, no leading into captivity, and no complaining in our streets. Happy are*

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the people that are in such a case, yea blessed are the people which have the Lord for their God, Psalme 144. 12. 13. 14. and 15. verses. Feare God, and honour the KING.

FINIS.

The ſecond part of

EDWARD BROWNES Time well ſpent.

OR,

Opus Iræ, & Labor Benevolentiæ.

In five Bookes,

Intituled

His lamentable Complaint, his Patheticall Apology, his Potent Vindication, his Paradox, and his Diſaſter for Booke-making: with his Ship in diviſion.

Containing many briefe and pleaſant Meditations, uſefull for theſe diſtracted times.

Worthy obſervation and imitation.

Pſal. 120. 5, 6, 7.

Woe is me that I am conſtrained to dwell with Meſecke, and to have my habitation in the Tents of Keaar: My ſoule hath long dwelt among them that be enemies unto peace. I labour for peace, but when I ſpeake to them thereof they make themſelves ready for battaile.

Pſal. 122. 6, 7, 8, 9.

O Pray for the peace of Jeruſalem, they ſhall proſper that love thee: Peace be within thy Walls, and proſperity within thy Palaces, for my brethren and companions ſake I will now ſay, Peace be within thee. Becauſe of the houſe of the Lord my God I will ſeeke thy good.

LONDON,

Printed in that ſame Climacterian yeare
When Gods wondrous workes in this Land did appeare,
In abaſing the proud, exalting the low,
As Chriſt and the Prophets foretold long agoe.

To the
READER.

AT first I writ of loves delight,
And still my works are void of spite;
For these are writ to vindicate
My reputation, which of late
Lay bleeding, like as godly men
Doe now in heart for these times, when
Good honest truth may not be be told,
But presently into strong hold
They shall be cast, and I do look
For such a place for this same booke.
The Printer who tooke it in hand,
Was bid surcease by strickt command:
From some in power, who thought that I
Would shew their plaine hypocrisie,
So fearfull of their cause they be,
Truth may not be reveal'd by me;
For hearing that three sheets of paper
Was by me writ, did thinke to vaper;
And shew their malice like a Taylor,
Who thought to marke me for a Railor:
But my bold muse by many vowes,
Would feare no Webs, *but rather* Towse;
And trample on their weake lin'd snares,
More fit to catch some fearfull hares
Then such as I, who for to free
My selfe, have Printers two or three,

Who

Who in odcorners will befriend
An honest cause unto the end.
By truth and reason with Gods word
I will maintaine more then the sword;
That Monarchs here may still beare sway,
And reverend Bishops them obey:
For I feare neither you nor him,
Who is a Lord Say, Brook *or* Pym:
For if King Charles *weare Englands Crowne,*
He will doe right *to poore* Ned Browne:
But if his power eclipsed be,
Then how can right be done to me?
For hypocrites if they beare sway,
All justice sure will then decay;
Yet they'l pretend to doe all right,
And not against the King will fight,
But gainst his counsell who misguide
Him in a good way, he hath tri'd
And found the best, then how can they
Save him, when they his friends will slay;
For as a Warner *in such manner*
How you At-King *display your banner.*
My Penning-to' *you this is sent,*
And God blesse King and Parliament:
But if this Geer *doth not decay,*
My only helpe shall be to pray

God save the King.

The mind of the Frontiſpiece.

THis figure, here, doth unto all diſcover
The emblem of an honeſt faithfull Lover,
Who made his choice for vertue, not for pelfe
Nor *beauty*; *Bright* enough within it ſelfe.
But *Rachel* crafty was, and ſeemd moſt pure
Which made one *eager* to ſtoope at her lure.
As is deſcribed in this Arbour here
Which to our Author did not then appeare.
for having made a vow here to depart,
Where hee firſt fixed had his loveing heart.
Did perſevere and in true Loves delight
Of Piety, did ſpend his time and might;
To ſhow his Induſtrie like *Iſaacs* ſon,
For *Rachels* Love, when he had once begun.
Hee could not end till hee did anger all
His friends as foes by caſting bitter gall
Vpon his Paper like a Satyr fell,
Hee whipt rich *Nabals* churliſh ſoule to hell.
Though hee ſeem'd merrie drinking at a Feaſt,
His wrongs to *David* had his griefs increaſt,
And made his heart as cold as any ſtone,
To dye within him, but not hee alone.
Was whipt and ſtript by this our Authors pen,
But *Labans* crafty plotts 'gainſt *Jacob* (when
Hee ſhould have been rewarded) did diſcouer
And like an angry diſcontented Lover.
Hee all rich Maſters vices did not ſpare,
Nay hee is reſolute and doth not care,
To tell all *Hypocrites* in Potent place,
(VVho in great malice void of truth and grace
Doth make *great Warre* againſt Truths *Royall King*)
That ſuch will ruine to this Kingdom bring.
If they continue in Malitious ſpight,
And maintain warre againſt all Truth and Right.
For after them doth *Plague & Famine* come,
VVhich out of *Hell* like a devourig worme
Is here deſcribed plainly to thy view,
Take this for warning leſt theſe things prove true:
For ſure our Author is enforſt to write
By God himſelfe to bring forth truth to light.
Though ſome baſe *Shimeis* back-bite him and raile,
Thinking thereby to make his hope to faile,
Yet hee is confident that in the end
Hee ſhall have good ſucceſſe although hee ſpend,
his Subſtance here, for pray obſerue, in Heaven,
Sun, *Moon*, and *Star* is fixed by his Pen.

Philoponos.

On Time well ſpent.

T rembling old *Chronos* with his palſie feete
O ft circulateing this tereſtriall Globe,
M eets Truth, and her thus lovingly did greet,
Y ou're welcome child, put off your ſable robe,
F or beare to mourn, let no more briniſh teares
R un o're thy beauteous face, thy covering vaile
I mediately unty, vain fooliſh feares
E mbrace no longer, for I will not faile
N eedfull redres to bring, and now have found
D eſpite of envy and her viprous crew,
E nough to ſtrike them dead, dead to the ground.
Mr ark what Ile ſay, and note what will inſue.
E xperience tells me that a lovely child
D rawn with Affection unto me, and thee,
W ho is labourious faithfull true and mild,
A time well ſpender from his Infancie.
R ead but his Annuall world and ſacred layes
D rawne with a penſill of no vulgar kind,
B ehold hee writes of th' yeare, weeke, night and daies,
R are things which raviſh may both ſoule and minde.
O bleſt are wee who ſuch a champion have,
W ho dares confront the vices of the times,
N eglecting his own ends, hee doth out-brave
E v'n greateſt powers, in theſe his proſe and rimes.

Leaſt black oblivion ſhould his worth out-brave,
And ſpite (ſaith Time) ſpurn at his ſilent grave,
Whoſe worth goes farr beyond the vulgar kinde,
For all the rare endowments of his minde.
A monument Ile raiſe, that all may ſee
Vertue deſerves a laſting memorie.
If ſpitefull ſpleen ſhall with its poyſonous dart
Aſſault his fame, I Truth will take his part.
And Verity will climbe the heav'ns above,
To plead his cauſe before the God of Love.

Philalethes.

More on Time well ſpent.

HIs Time's well ſpent who takes account of Time,
Who then can juſtly blame thy profe and rime?
For in thy *Annuall world* and ſacred laies,
Thou haſt well writ of th' yeer, weeke, night, and dayes.
His Time's well ſpent who in true Loves delight
Is exerciſed every day and night.
Then happie thou, who hath choſe the beſt part
Of loves affection and apply'd thy heart
To Piety, and for its onely grace
Didſt labour hard, and not for *Brights* fair face,
Neither for wealth madſt thou thy fixed *ſtarre*,
Which as thy *Meteor* now doth threaten war,
For finding not the kernell in the ſhell,
As people 'gainſt their Prince, ſome will rebell,
And fight againſt thee, but yet fear thou none,
Hold what thou haſt, and keep what is thine own:
For if Truths Angels hold thee on their wings,
Thou ſhalt be able to do wondrous things.
But n'ere more ſeek for ſubſtance in a ſhade,
For vertue's ſeldome in a wyly maide,
Yet Ile commend thee for thy Loves delight,
Of vertue in a ceremoniall rite,
Though 'tis rejected now, I'll ſay in rime,
Thou haſt well ſpent thy Labour coſt and time.

Philochronos.

To the Amorous Author Mr.
EDWARD BROWNE.

WAs Love the cauſe of thy laborious paines?
Then ſurely none can juſtly take offence:
And though thy loſſes do ſurmount thy gaines,
Yet in the end thou ſhalt have recompence.
Then ceaſe to grieve, for ſurely thou ſhalt finde
A mate that unto vertue is inclinde.

For if on Piety you fix your heart,
Aſſuredly you ſhall have good ſucces,
And in theſe Bookes you have well plaide your part,
Though yet your wrongs do ſeem remediles,
Think how good *Jacob* did endure ſev'n yeares,
For *Rachels* love through threats, mocks, flouts and (jears.

What though like *Shimei* the *Hypocrite*,
Or *Labans* children ſome may envie thee,
Bee thou like *David* of a patient ſp'rite,
And in the end thou ſhalt rewarded bee,
If thou haſt ſcapt the *Lion* and *Beares* jawes
Thou needſt not feare the great *Goliahs* pawes.

For ſure thy Maſter did well like thy pen,
Though *Abram Taylor* and ſome els did grudge;
Then certainly malitious wicked men
Can never wrong thee If a righteous Judge,
May govern us then pray thou for the King,
From whom reward for all good works do ſpring.

Philagathus.

To his much esteemed good Friend
THE AUTHOR.

INvention is a gift from God above,
Who then can justly blame these workes of love?
None sure; for thou with solid obseruation,
Hast well compacted them for imitation.
Of all in paths of Piety to tread,
And to reprove them that will be misled
In erring wayes by craft-alluring tricks,
Of Teachers false who kick against the pricks.
Aswell as covetous men and churlish clownes,
Although array'd in Scarlet Silken gownes,
And though thy lines satyricall are writ,
I will commend thy fancie and thy wit
In thus confounding thy malicious foes,
And giving honour unto all of those
That are true friends unto the Church and State,
But *Hypocrites* and *Churles* deserue the hate
Of all good men, then why should you despaire?
God in good time thy losses will repaire
With double gain, and thou the time shalt see,
Thy workes and labours will rewarded bee.

Philomusus.

To his loving Brother and Countrey-man,
Mr. EDWARD BROWNE.

DEare friend what ſpirit mov'd thee thus to write,
Pray tell to me? was't carnall fooliſh love?
Or did fell anger move thee to indite?
'Twas both, yet neither, for ſure from above
Thou wert inſpir'd to check the proudeſt he,
That now is potent in Hypocriſie.

For 'tis a wonder in ſo ſhort a time,
That thou ſhould'ſt act a learned Poets part,
By Satyricall proſe and heavenly rime
In ſuch large volumes without skilfull art,
Thou doſt confront the vices of the times,
And vertues worth extolleſt in thy rimes.

For thou doſt ſhow that *Nabals* churliſh heart
Was not in thy deare Maſter late deceaſt,
Neither did he play worldly *Labans* part
For his laſt will his vertues hath increaſt,
Whieh thon haſt ſhown for all to imitate,
Maugre the proud that doe envie thy ſtate.

Then be like *Jacob* in induſtrious wayes,
And like to *David* in couragious skill;
So ſhall fame trumpet thy victorious praiſe,
And all the Muſes ſhall extoll thy quill:
When *Lyons*, *Beares*, and great *Goliahs* ſpight
Shall be confounded by thy matchleſſe might.

Philetæros.

To his very loving friend, Mr. ED: BROWNE.

ME thinkes I ſee in thy ſad *Lamentation*,
A perfect emblem of this wofull Nation;
Becauſe that few doe lay unto their heart
The raging grievance of our bleeding ſmart.
Yet as *Thraſybulus* thoſe Tyrants ſlew,
So thy ſharp pen gives Hypocrites their due:
And *David*-like into *Goliahs* head
Haſt ſlung a ſtone, and ſtruck him (almoſt) dead,
For his great ſtrength and plain Hypocriſie,
Thou overthrow'ſt in thy *Apologie*,
And in thy *Vindication* thou didſt ſhew
That thou would'ſt give him a moſt fatal blow:
Therefore hereafter ſurely will enſue
Good out of evill, Peace out of warre accrue
Unto us all; thy *Paradox* tels plain,
Thongh yet thy loſſes do ſurmount thy gain,
As thy diſaſter ſhowes but for that *Pill*
I will commend thy ſatyricall quill
That hath well quit thee from the *Lyons* paws,
And from the rav'nous *Bears* devouring jaws,
And if King *Charls* doth *Englands* Scepters bear,
Thy *Sun*, thy *Moon*, & *Star* ſhall ſhine moſt clear:
And all the muſes ecchoe forth thy praiſe,
For following *Jacob* in induſtrious wayes.

Philonicus.

ERRATA.

BY reason of the Authors urgent occasions to have these things printed, and the timeriosity of Printers these dangerous times, some litterall faults have escaped the presse, some words and sentences are omitted, and somethings redundant which may be thus corrected.

TO the *Reader*, for *In a good way*, reade *Into good wayes*, for *then but*. and for *this thus*.

In the title of the *Lamentation* for *abaseing*, r. *in abaseing*, in the first page thereof, for *enact*, r. *erect*. and inthe second p. for *which*, r. *with*.

In the title of the Apologie, for *answered*, r. *answered and said*. In the 11. p. for *in*, r. *their*. In the 13. p. the figure of 14. is misplaced. In the 29. p. for *Deo*, r, *Dei*. In the 32. p. for *due onely*, r. *Devotion* and in the 33. p. for *dare*, r. *doe*.

In the second p. of the VINDICATION, *Sung* & *our* is superfluous.

In the 5. p. of the *Paradox*, for *would*, r. *could*, and in the last p. thereof, for *most holy* r. *most holy brother and sister*.

The other literall faults may easily be corrected by an ingenious Reader.

Reade more concerning this worke.

THe 45. and 46. verses of *Susannaes* Story.

From the 5. *ver.* of the 40. *Chap.* of *Genesies* to the end.

Heb. 13.16. *Eccles.* 9.10. *Eccles.* 11.1,2. *Act.* 21.13. 1 *Sam.* 17.37. *Psal.* 34.19,20. *Psal.* 42.11.

Feare God, honour the King.

Vivat Rex.

Soit droit fait.

The Lord grant us right understanding in all things, *Amen.*

A PARADOX

Usefull for the Times.

Gentle Reader,

AS a *preludium* to the ensuing discourse, I would intreate you to take notice that some Sheetes of printed Paper that flies up and downe the Streetes of this City in *Mercuries* hands, are worthy of high estimation; such are those Observations, Protestations, and Messages that truly passe betweene our *gracious Soveraigne*, and his *two Houses of Parliament*, and some of our eloquent *Tullies*, and learned *Demosthenes* Orations and Petitions that adhere to King and Parliament; but other Pamphlets that are against both, are little to be regarded, such is your lying Diurnals, your absurd Passages, your diabolicall newes from Heaven, your horrible, terrible, and fearefull tydings, and such like: and to some of these I have seen an Order, a Vote, or the Clarke of Parliaments name inserted; But I beleeve the Honourable House, or Clarkes never did intend such things, and therefore rather thinke that the covetous Stationers doth it to make their Bookes sell. But such things being suffered, and winked at, I doe greatly feare will be a cause of ruine to this Kingdome. In filling peoples mindes full of jealousies both against King and Parliament. For the people of *England* being a free State, feare as great a tyrannicall jurisdiction in an *Aristocraticall*, or *Democraticall* government, as they doe in the knowne *Monarchicall* State of the Kingdome. In consideration whereof, I having plaid the foole to print 36. Sheetes of Paper at my own charge, being neither

 against

against King nor Parliement, but for both, I was bold to cast one sheete of my *diastrous losses* into the Presse. And having acted my part therein, I thought good for the vindication of my reputation in this kinde of publique writing, to let this *Paradox* passe the Presse likewise: By which, I will briefly and plainly prove, *That oftentimes good doth come of evill, wisdome from folly, and light out of darknesse.* Yet Truth it selfe saith, *That a good tree cannot bring forth evill fruit, neither can a bad tree bring forth good fruit:* For answere whereunto: It is true, that a regenerate soule, though some Leaves of his profession may wither for want of fervent zeale in the time of temptation, and though some rotten branches of bad actions may remaine upon him for want of carefull diligence; yet if he be sound at the heart, these leaves may be driven away by the tempestuous windes of afflictions, or pruned off with the sharp knife of Repentance, and the tree will not be much the worse, but rather the better: for instead of these old branches and leaves, there will spring strong sprigs, and wholesome fruit. Contrary, though an evill man may make a glorious shew of his profession to Godward, and do some good workes of justice and charity towards his neighbour, to be seen of men, yet if they doe not spring from the roote of a true saving, justifying faith, he is but as the accursed Fig-tree, that quickly withers away in the time of temptation, or in the day of affliction: But from hence let none judge rashly of any mans election or reprobation, but judge charitably of all, though you may know them by their fruits, to learne to doe better, or to imitate their vertues. Yet notwithstanding this objection, I will affirme my assertion to be true, *That God hath, can, will, and doth daily bring evill out of good, wisdome out of folly, and light out of darknesse.* That God *hath* done this in former times, I can prove by many testimonies, but I will instance only in two. The first shall be of our first Parents. *They* did very evill in eating of the forbidden *fruit*, in doing evill they committed folly, and so did sin against the command of God, and by that sin did walk in darknes, according to Christs rule, for they knew not whither to goe to hide themselves from the all-searching eye of omniscience. Now for this evill, God sends the promised Messias, the seed of the woman, according to the fulnesse of time: In hope whereof the Fathers, Patriarchs, and Prophets lived a godly and religious life,

which

which by Divines is reputed to be a greater bleſſing than *Adams* being in Paradiſe, for that was an earthly Lordſhip, but by this he is heire apparent, and joynt-heire with Chriſt of a heavenlie inheritance: for there he was to be but a man, but in heaven he ſhall bee as the Angels, nay more, as the Son of God. Thus the wiſdome of God the Father was given for the folly of man, and for his ſenſuall blindneſſe he had heavenly illuminations. Secondly, ſee this farther illuſtrated in the ſecond *Adam* (Chriſt) did not that Traytor *Judas* very evill in betraying his Lord and Maſter with a kiſſe? And for a few pieces of refined earth, to ſell a heavenly inheritance? Did not the Jews as bad, to ſeek the death of their Meſſias, and exclude a murtherer? Did not *Pilate* as bad as any, in giving judgement againſt an innocent, contrary to his owne knowledge, and the counſell of his wife? And were not the ſouldiers vile wretches to revile, and ſpit upon a meeke, and quiet Lambe, in whoſe mouth was no guile found? And were they not all fooles to put him to death, that could only give them life? Did they not walke in darkneſſe that blinded their eyes againſt the Son of righteouſneſſe? Therefore it appeareth plainly they loved darkneſſe better than light, and accordingly they had it, for ſure that was a diſmall day to *Judas*, when he went and hanged himſelfe, ſo that for very paine and vexation of ſpirit his bowels guſhed out, *an example to all Traytors*; and was it not as black a day to *Pilate*, when after he had cauſed many of the Jews, and his owne ſouldiers to be ſlaine, he went and killed himſelfe? and are not the Jewes ever ſince in a cloud and miſt of darkneſſe, knowing not whither they goe, being vagabonds upon the face of the earth, and diſperſed, and hated of all Nations? Now ſee what good this evill brought. It is plaine, It brought forth the blood of Chriſt for the redemption of mankinde, one drop whereof were able to ſave ten thouſand worlds. It is the beleevers lavor, wherein he bathes his leprous ſoule, and comes out as white as Snow: for by the bloody death, and bitter paſſion of *Jeſus* crucified, he doth as truly trample upon ſin, death, and hell, as if he had himſelfe performed the ſame: Now what greater benefit than the ſalvation of the ſoule? None ſurely. Againe, out of their folly did ariſe wiſdome to his redeemed, even the beſt of all, for the knowledge of Chriſt Jeſus crucified is more, and above all the wiſdome in the world: *I deſire nothing*

ſaith holy *Paul*) *but the knowledge of Chriſt Jeſus, and him crucified.* Is not here then great light for darkneſſe, wiſdome for folly, and good for evill, wee ſee it apparent, it hath been ſo : behold it in the ſecond degree, that it *may and can now be ſo*; For God is as able and as willing as ever he was : then conſider the time wherein we live. Is it not reported for certaine, That the Kings favourites, and the Lordly Gentlemen did intend to bring up a Tyrannicall juriſdiction over the Commons of England, Scotland, and Ireland, as it is in *France*? did they not attempt it by Monopolies, Projects, exaction in Courts of juſtice, and other wayes, was this well done? No ſure, it was very ill. Did not the Lordly Biſhops, and imperious Clergy ſeek to Lord it over Gods Inheritance, ſo to eat the honey of the poore labouring Bee, to make themſelves fat like idle Drones, was this well done? Surely no, It was very ill. Againe, It is ſaid, That *ſome* would have an *Ariſtocraticall* government in this Iſland, that hath been ſo many yeares a free *Monarchy*, thereby to make the Prince a Subject to his Nobles, and the Commons ſlaves to many imperious Lords, will this be well? Surely no, but very ill; for I had rather be ſubject to one *Royall King*, and his officers, then be under ſo many diſtinct Lords, and their favourites, as I here it is beyond the Sea, where they are inforced to pay for their owne meat and drinke, and be exacted of all their labour, which would be as grievous to an ingenuous ſpirit, as the Ægyptian bondage.

Againe, there is of late ſprung up a ſtrange kinde of Phariſaicall Teachers, who though in words they deſpiſe the kingdome of Antichriſt, yet their deeds eſtabliſh it. And becauſe they would make people beleeve that all they utter is by the Spirit, they ſcorne the words of Chriſt, & at the cloſe of their Sermons give God thanks that they have forgotten the *Lords Prayer*, and becauſe they would ſeeme to excell the Law and the Prophets, they expunge the fifth *Commandement* out of the Decalogue, and that you may ſee they have a Revelation above the Apoſtles, they cancell the 5. *Article* in their Creed. And thus they preach, chuſing a Text, from whence they draw an obſervation as far from it as the Eaſt is from VVeſt. Another he railes non-ſenſe againſt the Booke of Common-Prayer for its well compoſed repetitions, and never conſiders his own vain babling, another is angry, that Cheap-

ſide-

ſide Croſſe hath more gold than he hath in his purſe: another like *Diogenes* in a Tub, babbles he knowes not what, and becauſe the Church hath been uſed by Papiſts, he is afraid to come into it: &c. Are theſe things well done? ſurely no. Wherein we ſhew our folly, and contemning light, we walk in darkneſſe, ſo that we know not whether wee goe nor what to doe, for theſe differences raiſed the bloody rebellion in Ireland, and doth now threaten deſtruction to this Kingdome. But God is the ſame God ſtill, hee *can* and *will* when he ſees beſt, bring out of all theſe evills much good in a well compoſed *Monarchicall* government. By this all men may learne wiſdome, and grave Senators underſtanding: and out of all this darkneſſe of error and blindneſſe, we may walke in the cleare light, and ſo ſhine Brighter and brighter, till it be perfect day, that ſo the Lord may continue to be unto us a good and a gracious God, and we may continue to be unto him a choſen generation, a royall Prieſthood, a holy Nation, a peculiar people, even his own pleaſant plant. Thirdly and laſtly, That good *doth daily* ſpring out of evill, I would prove by many Preſidents, but I will only inſtance in my ſelfe: For I have lately made two Books, the one entituled *Annuall world, and ſacred Poems*, the other *A rare pattern of juſtice and mercy, with a Meteor & a Star*, which I thought was a good work, and is ſo approved in it ſelfe by many judicious and learned men, but my ends was bad, for I did them for by reſpects, and not chiefly for the glory of God: which I will illuſtrate in this fable following. It is by Poets reported, that *Phaeton*, the too adventrous ſon of *Sol*, and *Clymene*, having with much intreaty obtained of his Father *Phœbus*, the guiding of his Chariot for one day, and being utterly unable to performe ſuch an enterpriſe, let the horſes raines ſlip, and had thereby almoſt ſet the whole world on fire, ſcorching *Æthiopia*, and many other places, till at length *Jupiter* perceiving his boldneſſe, and fearing to be burnt himſelfe ſtruck him with a Thunderbolt, and he fell into the River *Eridanus*, now called *Po*, or *Padus*; which fable, as it doth lively repreſent the picture of inconſiderate, and ambitious men in generall, ſo in particular it is verified in me, for notwithſtanding the grave advice of my late judicious, loving Maſter, Sir *James Cambell*, and other my friends, who wiſht me to ſurceaſe my fruitleſſe labour in making Bookes, eſpecially now in this paper-age,

wherein many ſtrive to vent the froth of their inventions into the Preſſe, ſo that lying and ſcandalous Pamphlets fly about the City in every corner, and prove vendible ware, whereas ſolid and learned mens workes are nothing regarded : And for mee to trouble my ſelfe in making Bookes, who never came within the view of double topt *Parnaſſus*, I meane the two Univerſities of this Iſland, audnever proceeded beyond the Rudiments of learning, I meane the Grammer, it could not chuſe but prove a fruitleſſe labour: Yet having for ſome ſmall time converſed with Star-crowned *Urania*, that ſoul-raviſhing, and heavenly Muſe, I could not reſt ſatisfied with a little taſte of her divine *Nactar*, till I had ſo intoxicated my ſences, that in a frantique humour, I have ſet the frame of heaven in a combuſtion, for I have ſtated the *Sun*, *Moon*, and *Stars* upon ſuch improper objects, as may cauſe amazement to the beholders. Therefore it is no wonder, if with the ſaid *Phaeton*, or rather with fooliſh *Icarus*, if I with the wings of a vaine hope, and as you may thinke an unadviſed pride, ſtriving to aſcend into a *Bright* firmament of favour, am caſt down into an ocean of contempt and diſdaine. Herein was my folly, and thus to obtaine *Bright*, I have walked in darkneſſe. But yet to vindicate my reputation in this particular, theſe Books may not unfitly be compared to thoſe holy waters *Ezekiel* ſaw flow out of the Sanctuary, which from a ſhallow Forde, no deeper then his ancles, became a River impaſſable, and I my ſelfe may not unfitly be compared to kinde hearted *Leander*, a young man in *Abidos*, who for the love of *Ero*, a beautifull Damſell of *Seſtos*, did oftentimes in the night ſwim over the narrow Sea of *Helleſpont*, it being between thoſe two Townes, to obtain the ſociety of his Love ; But at length one night the Sea being rough, he was drowned : ſo I in like manner have oftentimes waded over theſe waters, but at the firſt I only drencht my foot, as is to be ſeen in *Libro Amoris*, and by many chearefull perambulatious, and loving welcomes, I had free and eaſie acceſſe to my love, at the next time thoſe Poeticall waters flowed up to my ancles, as appeareth in *ſacred Poems*, and with much alacrity I oft viſited her, but then theſe divine waters began to flow up to my chin, as is to be ſeen in my *Annuall World*, ſo that I drowned all worldly things in a ſpirituall ſence. Yet theſe I paſſed over likewiſe, and had many times the ſociety of my Love. But at the laſt theſe waters began

gan to be rough, and the winds blew, and a great tempest arose, as is to be seen in my *Meteor*, so that I was in danger to be drowned, yet these I passed over likewise, and had hopes of my love. But my *Patterne of Justice and Mercy* hath captivated my senses, so that in these waters I am like to be drowned, and have lost her who was never found by me in the way I sought her. Yet in maintenance of these my *labours of love*, I will hazzard my life and fortunes, for first in my *Annuall World*, I have not ascribed any inherent holinesse in one day above another, but made a reverend Memorandum, and divine meditation on every day through the year, which I thinke is lawfull, and am sure it is the duty of every Christian so to doe, and though I doe borrow a better forme of prayer then I am able of my selfe to compose according to my matter, though it be out of our Church Liturgy, which some call the English Masse-booke, I esteeme of my Booke never the worse, for I had rather speak 4. or 5. words with understanding, then a great deale of non-sense to no purpose. In my sacred *Poems* I have used the assistance of learned *Du Bartas*, and other Poets elegant expressions on the day in generall, and all the dayes in the weeke, for which I, and so I hope all understanding people will love my Apothecaries Shop the better for such variety of expressions, though some say this dead flie hath made all my Bookes of oyntment unsavoury. Thirdly, for my *Patterne of justice and mercy*, and my *Star*, there is few findes fault with, but in my *Meteor* they thinke to have a great advantage against me, beeause I compared my late honoured Master to *Laban* and *Nabal*, who in bad qualities is as far unlike them, as an Apple is like an Oyster, but for riches and honour, so it is true, I did compare him like them, and my unworthy self like *Jacob* and *David*, for penury and poverty, and my love to *Rachel* in her Christian name, but otherwise as unlike them, as Chalke is like Cheese: If it can be proved that *Rachel* is as faire and amiable as her name-sake, if I am as industrious as *Jacob*, or as holy as *David*, which is very well knowne to the contrary, then I will affirme my Master to be as covetous as *Laban*, and as churlish as *Nabal*. Besides, I thinke it no more presumption in me to use these comparisons, nor dishonour to my Master, or *Rachel*, to be so compared, then it was for *Moses* to compare himselfe like unto *Christ*, *Deut.* 18. 15. for it is well knowne that *Moses* was borne in sin,

and

and committed many actuall crimes, but *Christ* was free from either, Originall, he was conceiv'ed by the Holy Ghost, or actuall, there was no guile found in his mouth: but yet *Moses*, as he was a Man, a Prophet, and deliverer of the Israelites out of Ægyptian bondage, so he was like *Christ*: a true man, of the flesh of his Virgin mother, *The Prophet of the highest*, and deliverer of Mankinde out of Satans slavery. Therefore now let the most *Critically Parasite* joyne himselfe with the most holy that may be found, and shew me in particular, by writing under their hands, and not in reviling termes, with a big looke, and loud voice, (for I cannot endure scolding) wherein is my light with darknesse, or my holy and vaine unprofitable things mixed, which are altogether inconsistent and wherein I have dishonoured my Master in my Bookes, and if I doe not satisfie them in the view of all the world, I will endure the greatest punishment they can inflict upon me, but if they faile to do this, be they who they will that abused me, to my late Master living, and doe now endeavour to oversway my judicious loving friends good opinion of me, and of my honest endeavours, I doe here pronounce in the sight of God, and before all the world, that they are a company of malicious detractors, wolves in sheeps clothing, flattering Sycophants, &c. But I am not alone thus wronged, for these kinde of people have abused Authority. Therefore I will commend them to study how they may vindicate their reputations, and give thankes to God, that out of my folly hee hath taught me to be so wise as to make no more Bookes, and that out of the most darkest sentence therein I can finde a great deale of light to comfort and cheare my foule after all her vexations, in all places, and at all times, from this time forth for ever more, *Amen.*

Soli Deo honor & gloria.

Printed in that same Climacterian yeare,
When Gods wondrous workes in this Land did appeare:
In abasing the proud, exalting the low,
As Christ and the Prophets foretold long agoe.

A Potent vindication for Book-making : or

An Embleme of these Distracted times.

Hen nights black mantle had excluded and folded up faire Pho-*bus* bright lustre in our Horizon, and exposed the borrow-splendor of horned *Cynthia*, and the twinkling Tapers to view. And when silent sleep had captivated the senses of m in the Cradle of *Oblivion*; solitary *Morpheus* presented to sight a pleasant Forrest, where I was no sooner entred, but s a company of harmonious ecchoes sounded in my eares from the winged qu which so ravished my senses, that I began to imitate their heavenly Tunes; the first which most pleased me, was the *Golden* straines of the *Finch*: And ter I had observed some of her ravishing harmony, I was delighted with the m lodious tunes of the *Nightingall*, *Linnot*, and other birds of rare quality, an could so follow their straines, that the heavenly *Phœnix*, the aspiring *Lark* and other celestiall birds, took notice of my skill. Yet som angry Wasps and malicious Hornets began to buz about my eares, and sought to sting, but had no power at all to hurt mee. And though the King of beasts, and others of good and gentle nature, were delighted with our harmonious noyse, and heavenly musicke; yet the politique Cat, crafty Fox, and gteedy Wolfe, began to grumble as envying my happinesse, and seemed more malicious then the poysonous Serpents and deafe Adders, that lay under my feet, ready to sting me: for they perswaded the puissant Lyon, and his grave Counsellors, that I was an idle fellow to leave my imployment at home, and come learne to sing of birds abroad: but they did not consider that this was in the night, when I had finished my wor Vpon which report their King did quite forsake me, and his faithfull fries seemed to be displeased with me. But I having a love in my worke, would leave off till I became a perfect quirrester: and then (with *Morpheus*) I laid downe in bed, and sweetly slept till *Aurora* with-drew nights sable Curta and began to usher in the light some day, and then I understood the meaning the of to be thus, When the night of ignorance and self-conceit had excluded fro my understanding the splendor of many learned famous writers, I having recei ved into my soule divers good motions from the holy Spirit of God, intimat by the God of dreames, wandred in the Forrest of my owne imagination a

my owne capacity thought to imitate the golden straines of *Sylvesters* hea-
nly harmony on *Du Bartas* weekly dayes. And having extracted from thence
any heavenly lessons, I inserted them into my fantasticke notions. And not
isfied therewith, I tooke from melodious *Philomell*, I meane our Booke of
mmon Prayer, (in my conceit not unfitly by mee called the *Nightingall*, be-
ise some say it was used to be sung in the time of Popery, but ~~sung~~ in a more
monious manner now in the day of the Gospell) many Divine lessons: for
wever others are, I was, and still am, so ravished with her variety of shott, and
venly eiaculations, that I became bold to garnish my *Annuall World* there-
h. And from the admirable Meditations and Prayers of Doctor *Featly*, Mr.
ustin and others, I made it so compleat with heavenly matter, that the *Phœ-*
of our time for ~~our~~ soule-ravishing Divinity, who is *rara avis in terris*, but
l *Holds-worth*, took notice therof, and subscribed my certificate. And not
ly he,, but the aspiring *Larke*, our Laureat Poet Mr. *Francis Quarles*, whose
tentious and unparaleld verses seeme to penetrate the heavens, approved my
ours, as well as the Satyricall and Prophetical Poet, Captaine *George Wi-*
, the Saint-like Poet Master *Iohn Vicars*, the prime Astrologian of our time,
. *Iohn Booker*, and that ancient Writer Mr. *Henry Peacham*. And because I
ould not drowne my *Loving Labours* in the Sea of Oblivion, the *Water Poet*
t me his assistance over the waters of contempt and disdaiue to the Cape of
od Hope, where my little Pinnace lies at Anchor, till a gentle gale of pros-
ious winde drive her to the desired haven of Content: Yet I observed some
gry Wasps and fell Hornets to buz about my eares, but durst not shew their
ngs for feare I should make them odious in the sight of all people: I mean,
ither Anabaptist, Brownist, nor any of your new inspired Doctors, durst lift
n on paper against my *Annuall* world, or Sacred Poems, though they treate
holy dayes, and are amplified with the expression of many heathen Poets: for
ave the approbation not onely of *Celestiall Birds*, but the very beasts of the
Wood listned to my tunes; I meane not onely men that were learned, as Prea-
ers and Writers, but honest Merchants, and men of solid iudgement approv-
d my labours. And first, my late honoured Master, whom I compare to the
on, not to signifie that he was King of men, but as he was sometime the Kings
aiesties Lieutenant, and Senior Aldermen of this famous Citie a long time;
d for iustice and mercy, according to my paterne, not unlike the Lyon, of
om I may truly say without flattery, That to my knowledge never any *Pra-*
governed this famous Citie, or his House, with more iustice and clemency,

then

then he did. And ſo like the couragious Lyon, who though hee is ſterne to his foes, yet hee is gentle and kinde to his friends: for it is reported that *Androdus*, a Roman ſlave, for pulling a thorne out of a Lyons foot, was releived a long time by the ſame Lyon in his Den, with ſuch proviſion as hee could make, till he was weary of that dreadfull lodging: And then the ſame ſlave returning to his Maſter, for an offence being caſt into the Den of the ſame Lyon, to be devoured, the mercifull beaſt knowing his old acquaintance, in ſtead of tearing or aſſaulting him, came and fawned on him. And to ſhew that my Maſter did approve of my workes, when they were done, plainly appeared, (though it is true before out of his love towards mee, hee would not have mee trouble my unlearned braine with ſuch high myſteries) as by his willingneſſe to doe mee good ſo long as he lived, ſo by two notes made a little before his death, wherein he bequeathed me a competent portion which he left his Executors to diſpoſe of as they ſhall think fit. And as hee, ſo moſt of the Aldermen his brethren, as well as his owne and my Ladies kindred, did approve of the ſame, as appeares by this Certificate following.

EE whoſe names are ſubſcribed, at the humble and earneſt intreaty of Edward Browne, *late ſervant to Sir* James Cambell, *Knight and Alderman of Lodnon, deceaſed, certifie and declare, that we have peruſed two Bookes of his compoſing, the one intituled an* Annuall World *and* Sacred Poems, *and the other, a* Rare paterne of Juſtice and Mercy, *with a* Meteor and a Starre; *and thereof judge, that hee did not theſe Bookes with any intent to diſhonour his ſaid Maſter, but onely to obtaine his Maſters favour upon his honeſt endeavours; wherefore we doe commend his expence of ſpare time in ſuch divine matters, and approve of his good meaning in publiſhing his maſters charitable Legacies; which is, as he ſaith, onely for his Maſters honour, and to induce others of like worth to doe ſuch judicious, noble, and pious actions. All which we teſtifie under our hands the fifteenth day of Auguſt, Anno Dom.* 1642. *As appeareth in the next page.*

Geo. Whitmore.
Nic. Rainton.
Morris Abbot.
Edmond Wright.
Iohn Cordel.
Tho. Soame.
Iacob Garrad.
Iohn Woollastone
George Clarke.
nights and Aldermen of London.

Ri. Holdsworth, S.T.D.

Gilbert Harrison.
Tho. Adams.
Abra. Reynardson.
Robert Bateman.
Clement Moss.
Robert Michel.
Thomas Wiseman.
William Williams.
Iohn Walter.
Aldermen, Esquires & Gentlemen

HEre is above the number of a compleat Iury of eminent men to testifie a truth, and therefore needs no more; yet such as did peremptorily refuse to subscribe this Certificate, I affirme and declare, that they are as unnatiatble and malicious, as they are proud and covetous. For others, that say, My Bookes are *uselesse, having in them light with darknesse, holy things and vain, unprofitable things mixed, which are altogether inconsistent, & blame me for expending my pretious time in dishonouring God by Booke-making; because I am not called thereunto.* I will prove they are beside their Text, and would faine seeme to be more wise in Religion then they are, like many others of their garb, who place their religion in idle & impertinent questions, and have little or no regard to true devotion which is the life of religion: for some who under the mask of religion, detain letchery, pride & covetousnes. I advise them to view their own deformity, before they tax the infirmities of those of better worth then themselves: For those that say my Bookes are *Non-sense*, I beleeve they have *No-sense* to doe better. Those that say, I have plaid the foole in writing my owne fancy, and expending my time and money so vainly in printing Bookes; let them understand, that the *Foole* is oftimes the wisest man in the play, because he makes *more fooles* then himself laugh, and all that is well spent, is not ill lost. Those that say, I scold and raile in my pamphlets, know not well what they speak: for I have write nothing but the truth; and that they say, must not be spoke, much lesse writ at all times. But this is a pittifull age, when truth to convince the folly of men, must be smothered, and not suffered to be spoke or writ, though by fooles: for *Archers* coat must be puld off, if he say lawne sleeves are durty, and doe not *Land* them for whiteneſſe when they are cole blacke. And last of all, for those

those, who in a close, secret, and dissembling manner, seeke to cast some of their envious poyson of detraction and malice into my friends eares, & seem to say as they did to my late Master, that I seeke his and their dishonour by Book-making, and therfore not worthy to be harboured in an obscure chamber upon my owne bedding, as I have been this eight yeares and upwards, I neither care nor feare as appeares by this letter following,

Sir, I understand that you and your friends made goodsport of me and my *Disaster*, wherfore to make your mirth compleat, I give you my *Paradox*, and would intreat you, if you have found where the nest of wasps are, you spake of, to tell them from mee, that I chalenge not only them, but all manner of envious creatures, such as your Hornets, Snakes, Scorpions, Dragons, especially deafe Adders, to shoot out their poyson, and advance their stings against me; for I am perswaded God hath annointed me with such a saving Antidote, and armed me with such puissant strength, that I shall bee able to pull out their stings and repell their venome. For I know that the sight of a *Basilisk* shall not confound me, the terrour of the *Griffin* shall not dismay me, the cruell *Crocodile* shall not affright me, the deceitfull *Hiena* shall not beguile me, nor the inchanting *Syrens* shall not allure me: no, nor all the divels in hell, or men on earth shall be able to hinder me in the way that God hath set my feet to walk in, because he hath now taken from my heart a *slavish fear*, and would not suffer me neither day nor night, to take my rest, till I had performed this work, which I am sure he hath called me unto: For it is lawfull for any to write, though not to preach. The reason is plaine, because a man in a pulpit may imagine he hath a Spirit of Revelation, which he hath not, and therefore sometime in an absurd extasie of zeale may vociferate and babble hee knowes not what himselfe, except he bee a man of rare parts, that hath premeditated and set his words well in order before. But if a man write, that truly shewes his mind: for he hath laid his words in the ballance of his reason and understanding, and will not bee ashamed of his worke, except hee be a Dunce or a Coward. And therefore I neither feare the roaring *Lyon*, the ravening *Beare*, the stately *Elephant*, the cruell *Boare*, the puissant *Vnicorne*, the couragious *Horse*, the angry *Leopard*, the fierce *Tyger*, the devouring *Wolfe*, the snarling *Dogge*, the politique *Cat*, the crafty *Fox*, or the strong *Oxe*, shall be able to hurt me, my Bookes or my *Paradox*: for I have armour of proofe, that their fangs nor talons cannot teare. I have skilfull courage to avoid their policie, and defeat their strength. And I have a sword as *Sharp*

s, a raizor, that where *Haire-is*, it shall so neatly shave those that offer to abuse ne, that they shall appeare like bald Friers; and if they will not then be ruled, it hall cut off their heads, and make them little better then Divels. I have likewise hot fiery pellets, which well discharged out of my peece, shall make their eads ake, and their bellies *wamble*. And I have such a Polax, which will *Peck*, *Pierce* and *Heugh* the strongest armour of the best *Smiths* forging. And this I vrite, to *Warne* them to take heed how they offer to stirre: for besides this ny *Militia*, which is void of *Malitia*, I have *Commission of Array*, to traine, muter, and *Marshall* my forces against all opposites; who, as angry whelpes, respecting no persons, will so *Touze* and trample upon them, that though they vere arraied in Silk, Sattin, or Cloth of Gold, they shall appeare as ragged Beggars. And yet I have not told you all my Ammunition: for I have likewise a *Bur* to cast on my enemies *tongues*, and sticke in their *throats*, that they shall not be able to speake. I have a hard knotty *stick*, with which I will so *Bast* them, hat the *Print* thereof shall remaine a long time after. I have sharp vinegar to vash their *rotten teeth*, that they shall not dare to grin: And I have as *Smart* Satyricall courge, as the best *Carter*, which shall pull the skin from their ones, and breed *Pain* in their whole man: that though they may now seeme as *Bright* as Angels, they shall then appeare as loathsome as Lepers; And though one may now seeme like a *Burgesse*, when I have unmasked him, hee shall then ppeare like *A. Taylor*: For I am confident to convince all that shall abuse me or Book-making, and make them in such a *Case*, as they were never in since they came from *Holme*, *I* mean since they came from their *Owen* true Protestant Religion in England, to the hypocritical society of Amsterdam, Geneva, Scotland, &c. Thus have I passed over the *Wells* of danger, to *Good-wins* safe harbour, without licence from *Sedge-week*. Commending this to your serious consideration I rest,

Yours in all Christian observance,

ED. BROWNE

IF any *Say*, that by the *Penning* of these expression, I meane particular persons, and therefore will not *Brook* them, but fret and fume, whinper and *Pymper*, let them in a patient temper shew me wherein they are offended, and it shall be ordered for their satisfaction, and all the world, That their answer with my reply shall be forthwith printed and published.

Per. Cler. Dulm. Ignor.

NOw courteous Reader, pray consider, how could I better vindicate my Bookemaking, and so free my self from falling into these potent calumniators pawes, then by printing these my confused notions, which I am confident they dare not answere: for by private writings they might slily have sought revengement to my great dammage; but in a publique way they will not offer to abuse me, least they be too notorious. Therefore leaving them, I will declare how my works and these distracted times agree together: For I may not unfitly compare my Bookes to the true *Protestant* Religion, and my selfe to the Imperious Clergy, and hypocriticall professors; for as my minde is almost distracted by disastrous losses on the one side, and a malignant party on the other, yet my bookes stand unblameable in the midst, though they may seeme to have some blemishes in fancy, yet similies and illustrations (though fabulous) in significati on, makes the matter more pleasant and delightfull: So these times are distracted by *Popery & Arminianisme*, who have lost much of the Churches glory, on the one side, and *Anabaptists*, *Brownists* and *Sectaries*, as a malignant party on the other, yet the true *Protestant* Religion stands still upright in the midst, though she may seeme to have spots in outward worship; In the signification thereof to a devout heart, makes her more beautifull and amiable. For further illustration hereof, as it is apparant, that out Prelaticall Clergy sought to erect an Arminian Hierarchy, if not Papisticall Idolatry, in these three Kingdomes of England, Scotland and Ireland, by imposing uselesse ceremonies by their Canonicall Oath, &c. by their 2 s. and 9 d. Tythe, by their insulting pride in Spiritnall Courts, by their Lordly habits of Sattin, Silke and Velvet, farre different from Christ and his Apostles humility, &c. So it is conspicuous likewise, that these Presbyterian Doctors do now assume to themselves such a Spirit of Revelation, that whatsoever they foment against Church and State, must be taken for pure Divinity, though it be faction, rebellion and schisme. Thus for a trifling ceremony, wherewith every Christian Church in the world differs in one kinde or other, those affirme and declare, that there can be no reformation without resisting and opposing supreme authority. And this they maintaine with a strong hand, and grow very proud and imperious; and what their haughty insolence will arise unto, it is not yet known; but it is to be feared, confusion both of this flourishing Church and Common-weal. For they are not ashamed to affirme, That Reformation cannot bee established without blood; and therefore to put out the light of our eyes, and stop the breath of our nostrills, the supreme head of these three Kingdoms, our gracious Soveraigne whose vertues are unparaleld, and learning excellently admirable seeke to stop all passages of peace and reconciliation between him and his people, and will not suffer a little paper to be printed in his owne Presse, or any others that speake truth, but admit, or at least suffer lying and scandalous Pamphlets against his person, government, and royall proceedings; and under pretence of fighting against Prince *Robert*, Cavaliers and Papists, they seeke to destroy all ingenious spirits and learned men. What shall we say to these things? Is there not enough noble and innocent blood on both sides shed already? Are these people blood-thirsty? Are they insatiable? pray judge. What would they doe if all power were in their owne hands? Are these things equall? Did we ever read or heare, that that Religion can be good which is established by blood? Truly, I doubt the doctrine

as much as the practise of those who are esteemed great Professors, Saints, and Prophets of the time, God grant they may professe leale, but doe more: for what needs warre, when both King and Parliament affirme and declare, That they endevour to maintaine the true Protestant Religion, the safety and honour of the Kings sacred person, crowne and dignity, the rights and priviledges of Parliament, and liberty of the Subject? But now I am in a great strait, for some say, even to my face, that writing against hypocrits, I write against the Parliament; but God knowes my heart is free from that scandall: for I honour every worthy member thereof, and wish the rotten limbs were cut off that disturb the Church and State: And on the other side, in speaking against Bishops, I speake against the King, which is likewise cleare to the contrary: for I wish, that my life (for his sake) might end this quarrell. Are not these the last times, *when a mans enemies are those of the same house*, as Christ prophesied? What shall I do? I would fain leave, but cannot, my mind is as a vessell filled with new Wine, and it must have vent: for my words may be misconstrued, my writings cannot justly be condemned by indifferent men, therfore seeing our Poeticall Captaines Satyr hath lost his scourge, and our laureat Poets will have no bitternesse in their sweet expressions. God, who opened the mouth of the dumb Asse, and makes infants to speake to his praise, hath stirred up my unlearned quill to doe all these workes to his glory, good of others, and comfort of my owne soule. I will not feare to declare not only mine, but the opinion of all godly, zealous learned men in the world, that the Church of England as it hath been governed and established by Act of Parliament these fourscore yeares and upwards, was the most true Catholike Christian religion in the world, both in purity of doctrine and decent orderly ceremonies, and therefore could wish that all privat Conventicles, aud *close Meetings* against King and Parliament, were dissolved, that there might be a free debate according to ancient custome, that both King and Parliament (laying aside all by-respects) would joyn together, and endeavour to root out all Papisticall idolatry, and Arminian pride in Episcopacy, all schismaticall faction and apparant hypocrisie in those who are esteemed Puritans, and speedily settle such a Protestant religion, that England may again retain its former splendor, and not as now it is, a hissing aud a by-word to other nations, even an Aceldama of Christian blood; but none can bring this to passe, but God onely. And therefore for conclusion of all my printed labor, except it be to answer my malignant party, I wil, & so all good people should, both day & night pray God to send peace in our dayes, that the light of the Gospell may still shine amongst us in burning & shining lamps, that the voyce of the Turtle may stil continue to be heard in our streets from able and zealous Divines, that the King and all people may unite their forces together, for composing of our differences, for the healing of our distractions, for the making up of the many breaches in Church and State, and for the establishment of the foundation thereof on the word of God, that so being as a house built on such a rock, though the winde of forraigne invasion blow, the raine of civill dissention fall, and the floods of internall malice roare, and lift up their voyce, yet the house that is built upon Christ, the corner stone thereof shall stand, and the gates of hell shall not prevaile against it. *Amen. So be it.*

FINIS.

A COMPENDIOVS AND PATHETICALL RETRACTATION FOR Book-Making.

Very usefull for these Distracted Times:

By *Edward Browne*, sometime servant to Sir *Iames Cambell* Knight, and Alderman of London.

Eccles. 9. 10.

Whatsoever thy hand shall find to do, do it with all thy might: for there is no work, nor device, nor knowledge, nor wisdome in the grave whither thou goest.

London, Printed in the Yeare, MDCXLIII.

CHRISTMAS
AND
PATRIOTIC ANNIVERSARY
FOR
Book-Making.

Very useful for their Distinguished Times.

Dedicated from Sentiment, Duty to Sovereign and Subject,
Knights, and Aldermen of London.

Price 9. 10.

Independently bound, if Purchased, in vain. It is neither there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.

London. Published in the Year, MDCCXLIV.

A Compendious and Patheticall Retractation for Booke-making.

Salomon saith, *There is no new thing under the Sun, for the thing which hath been, is that which shall be, and the thing which is done, is that which shall be done, Eccles.* 1. 9. Yet the Apostle Saint *Paul* saith, *That all things are become new*, 2 *Cor.* 5. 17. Which contradiction, between the wilest of men, and divinest Apostle, next S. *Iohn*, according to my understanding, may be thus reconciled: To earthly minded men there is no new thing in this terrestriall Globe, except God work a miracle, and create *a new heaven and a new earth*, which the heavenly minded man lookes after, 2 *Pet.* 3. 15. Whence it is, that God saith by the Prophet, *Ezechiel* 3. 15. *That he will make them a new heart, and a new spirit, yea, a new creature:* according to the meaning of that in the 2 *Cor.* 5. 17. Therefore our Saviour saith, That such a man will bring out of his treasure *things new and old.* In consideration whereof, I having little learning, but what I have gathered from moderne and ancient Writers, have been bold to turn many of their divine Doctrines, and historical Narrations, into a new mould, and made thereof *An Annuall world.* And not content therewith, I made a new heaven, and placed therein the *Sun, Moon, and a Star*, of such refulgent lustre, that it darkened the eyes of many earthly minded men. Whereupon, there arose such a cloudy mist out of my seeming grosse ignorance, that those heavenly illuminations were wrapt up in a cloud of selfe-conceit. The meaning whereof, is more plainly thus: I having in my private devotions conversed with many rare mens workes, framed a Booke of briefe Meditations upon all the Holy dayes in the yeare, according to our Church Liturgie, which I intuled, *An Annuall world*, or the world in the yeare; and therein shewed, how those dayes may fitly have a correspondence with the seven Planets, fixed Stars and Elements, fit for

private devotion. Which work I compared to the *Sun*, for as *Sol illuminat Mundum*, so those Festivities enlighten and stirre up the devotion of all true zealous godly men. Whereto, I annexed briefe Poeticall Meditations upon the Day in generall, and all the Dayes in the Week; which Booke, I compared to the *Moone*, for I do humbly acknowledge, some expressions therein are borrowed from the radient *Sun* of divine *Du Bartas* his Weekly Dayes. But before these I had fixed a *Star* (intituled, *Liber Amoris*) in a seeming *bright* firmament of favour, which was transformed into a *Meteor* of discontent; whereupon, arose flashes of lightening, with terrible thunder, from the countenance, gesture, and tongues of some maliciously instigated, and others malignantly affected to my honest endeavours. Wherefore, seeing the best of men, such as the Prophet *David*, a man after Gods owne heart, doth acknowledge, That *sometime he spake unadvisedly with his lips*. And *Austine*, *Origen*, and other learned men, have made large Volumes of Retractations, which formerly they had spoke or writ; I that have little learning, and no way qualified with such spirituall gifts as those men were, may not think it any disparagement to make recantation of what I have done publiquely amisse. And therefore, first, I confesse it was not wisely done in me, to seeke the favour and good will of a young Damsell to be my wife, by making good Books. But for that folly, I have lost two or three hundred pounds, besides other worldly goods, which otherwise I might have had by the favour of great personages. Yet as I was foolish in that, so I know I did not amisse to shew my honest intentions, and industrious endeavours in the good or well spending of spare time. Secondly, the matter of my Books consist in Divinity, Morality, and Fancie. For my Divinity, though it is not so exquisitely performed, as by a learned quill it might have beene, yet it shews the devotion of my soule; which was disesteemed by some maliciously affected to my honest endeavours, and such malignant parties at this time do abundantly multiply, and oppose themselves against all good order in Church and Commonwealth. Secondly, for the Morality in my *Meteor*, I do acknowledge, it seems to be too satyrically ridged in the applicatory part therof privatly exhibited, but if you would be pleased to cōsider the occasion as wel as the thing, you shall not finde it altogether so fault-worthy. In publishing the Abstract of all Sir *Iames* his Legacies, I do acknowledge

that

that I have given my Lady and the Executours just cause to be offended, especially my Lady, who forewarned me to do the same. And because, that it may come to the hands of some who know them not, and therefore may imagine, that there was some great strife betweene my late judicious Master and his vertuous Lady, because he therein hath bequeathed her little more then what was agreed upon at the time of their Matrimoniall Contract: which some say is a great disgrace to them both. But I would intreat them to be pleased to consider, That though therein my Master seemed to be over just, yet with the plentiful overplus of his estate, he hath shewed himself to be so truly charitable, that what is defective in the one, may be supplied in the other. And therefore, in the opinion of all godly, judicious, learned men, such a famous Testament ought not to be smothered in oblivion, to stirre up all rich mens hearts to make this their president for them to follow, according to my *Paterne of Iustice, and Mercy, and Apologie:* for his charitable Legacies, though I doubt not of the performance thereof by the worshipfull Executours, yet I feare they may be overswayed by others, that seek to expulse me out of the service where I have been imployed in the most troublesome businesse above the space of a yeare, and in a close manner disgrace me for revealing the secrets of the Executours, whose actions ought to be so even and equall without partiallity, that they may endure the triall of the most nicest and sharpest Satyricall quill. And therefore, I think my late honoured Master knew well what he did, when he left no Overseer but God, and consciences of the Executours, in the disposall of those Legacies; for he knew my spirit was such, that, if I was so bold with him, on whom my livelihood and welfare in this world did depend, and whose goodnesse towards me then, I had as little cause to suspect, as I have of my Ladies now, having tasted thereof in such a measure, as my printed labours and manuscripts declare, I would not feare his Executors, though never so potent. Then why should I fear the greatest Lord in the Land or most Potent hypocrite in this City which shall finde fault with any of my fantasticall or rather satyricall labours; for I have in that manner named none but such as will apply it to themselves.

But if some will be maliciously quarrelsome, and take it to themselves: Let them understand that I fear none of them; for I shall then prove them to be much more hypocriticall, then my late judicious

honoured Master was like *Laban* or *Nabal*, and so far from *Scandalum magnatum*, that it shall appear *verbum veritatis*, for if they seek utterly to abolish the Book of Common Prayer and then to erect an Aristocraticall or Democraticall Jurisdiction in this Kingdom which hath been so long governed under many Royall Monarchs, or at least shall finde fault with my industrious labour in my making of Bookes which was onely to clear my selfe of what I had writ in my Meteor, I protest and affirme that they are a company of hypocrits that do such acts: and therefore I thought good to marke them which so cause divisions in Church and State, according as is related in his Majesties Declarations and other mens writings, for many of them are such as the Apostle speaks of: 2. *Timothy* 3. 6. *Who creep into houses and lead captive silly women laden with sins led away with divers lusts ever learning and never able to come to the knowledge of the truth.* And truely I fear it is this kinde of people that endeavour now as they did when my Master was living, to seek my utter ruine, meerly for doing good as well to themselves as others, if they were not maliciously minded: for these my works of Christian fortitude, Pitety and devotion in my *Annuall World and Sacred Poems. In my Paterne of Iustice and Mercy, with my Star and Meteor, and in my Disaster; Paradox and Vindication* for Book making, is approved and commended by two that are Knight Baronets, nine Knights and Aldermen of London, fifteen that are Aldermen, and others judicious and able Citizens of London, and eight or nine that are learned Divines Schollers and Writers of Bookes in print, as by two Certificates under their hands may appear, which in justice and charity they would not deny: Yet I do beleeve if they had known I would have put them in print they would have refused their subscription, because these dangerous times they would not be seen to animate or incourage my angry and satyricall quill: And for my Reverend Patrone he was so far from advising me, that he did utterly dislike and diswade me from it as by his letter may appear; for since I have made my Disaster, I have not seen him, which grieves me to the very heart, that such men as he should be kept in obscurity, and not suffered to preach and write the word of God as in former times. For my Lady and other my friends have been so far for incouraging me, that they have threatned me to put me out of their service, and tell me in the words of *Samuel, that obedience is better then sacrifice, & to hearken then the fat of Rams: for who hath required these things*

at

at my hands: And who ever rejected the councell of the wise and did prosper, with other such like exhortations which I did very well consider: But yet being continually upbraided for my works wth my conscience telling me is well done, & therin is no wrong to any but such galled backs as found themselves prickt to the quick, I was not carefull to answer them in verball expressions, but in print for which I was wronged: And sure I think I am divinely called thereunto, and therefore it is better to obey God then man, whose breath is in his nostrils, and in time of danger or necessity like a broken reed, will rather grieve then help the spirit of the afflicted, as experience of this time makes too manifestly appear: for if God hath put a seasonable word into my heart that aimes at his glory and good of other: shall I not write it? if God hath stirred up my spirit as he did the Prophet *Daniels* in the 45. and 46. verses of *Susannas* Story, shall I fear to say that I am clear of, or from all the innocent blood that hath been shed in this unnaturall Civill War? No I will not: for with *Balaam* the word that the Lord hath put into my heart that will I write though I might gaine a house full of Gold, nay all Sir *Iames* his Legacies, I will not leave till I have vanquished all my malicious adversaries: And therefore to those that wish me to desist I speak in the words of our Saviour, *Get thee behinde me Satan, for thou savourest of the things of men and not of God.* And to my friends I speak in the words of Saint *Paul, what mean you to weep and to break my heart; for I am ready not to be bound onely but also to die at Ierusalem for the name of the Lord Iesus.* And therefore intreate them onely to pray that God would send me a quiet minde, for if they be righteous I am sure their prayer will prevail with God. And in time I shall have good successe. And I could wish all England especially London would take my satyricall labours as a warning peece discharged from a good conscience but not from the Cannon oath, &c. nor ordinances Illegall, &c. For though they may seem to be fancies, dreams or Chymera's of my own brain, yet they may prove as fatall to some as *Pharaohs* Bakers did, and to others succesfull as his Butlers. For I would that all people in the land did seriously consider, not onely mine, but the resolved conscience of all true godly learned men such as Saint *Paul, Rom.* 13. 1. *That it is utterly unlawfull, nay damnable to resist, much more oppose the higher powers, who are as* Saint *Peter describes them, First the King and those that are sent by him, and not those that set up themselves against him;* Then there would not be such

warlike

warlike preparations and bloody massacres against Parliamentary proceedings, free speaking, as now there is on both sides; for now an honest man, may not speak, much lesse write his minde freely according to the word of God, and the Protestation which I have taken, unanswerable by argument, as I praise God my works are, but he shal be counted a Malignant, and threatned to be plundred, pillaged or imprisoned, as by wofull experience it is too manifest. But I with Saint *Paul having fought with beasts after the manner of men and overcome all my malicious adversaries:* As barking of *Dogs*, grumbling of *Cats*, hissing of *Serpents*, and with *David* freed my self from the paw of the angry *Lyon*, & ravenous *Bear*, do not fear nor care for the crafty slights of the *Fox*, the malicious subtilty of the *Wolf* or tyrannicall jurisdiction of any cruell *Tyger*; but hope in time to overcome even great *Goliah* himselfe. And if I come into trouble for this my fancy, I am confident that the Lord in good time, will deliver me, according to that of the Psalmist, *Though many are the troubles of the righteous, the Lord will deliver him out of them all; he keepeth all his bones so that not one of them is broken, evil shall slay the wicked, and they that hate the Righteous shall be desolate: But the Lord redeemeth the soule of his servant, and none that trust in him shall perish, Psal.* 43. 19. 20. And therefore conclude with this heavenly Soliloquium of the prophet *David*, whose actions of conquest I desire to imitate, 1 *Sam.* 17. 37. *Why art thou cast down, O my soule, and why art thou disquieted within me, hope thou in God, for I will yet praise him who is the health of my countenance and my God, Psal.* 42. *ult. The Lord grant us right understanding in all things.*

FINIS.

A PATHETICALL APOLOGIE FOR BOOKEMAKEING

Briefely ſhewing the miſerable condition of t' is diſtracted Kingdome cauſed by the Implacable malice and Potent Inſolence of *Sectaries, Schiſmatiques,* and Hypocrits, with other things worthy obſeruation and Imitation.

Approved and Publiſhed
By
Many Godly Judicious and learned men.

Out of the mouth of Babes & ſucklings haſt thou ordanied ſtrengh: becauſe of thine enemies, that thou mighteſt still the enemy & the Anenger. Pſa. 8. 2.

And the Lord opened the mouth of the Aſſe. And ſhee ſaid unto Balaam. *what have I done unto thee that thou haſt ſmeitten mee theſe three times.* Numb. 22. 28.

And Jeſus anſwered if theſe ſhauld hold their Peace the ſtones would imediatly cry out Luke, 19.40.

Printed in that ſame Climacterian Yeare.
when Gods wonderous workes in this land did appeare
In abaſeing the proud. exalting the low,
as Chriſt and the Prophets fortold long a goe,

To the Reader.

THere is lately come to our view a large Epistle directed to the Learned, Godly and Reverend Divine the Vice-Chancellor of Cambridge that now is, which we have perused; And do approve and commend the same for a good work usefull for these dictracted times, and fit to be printed and published.

First, because therein is some light of knowledge, for such as are led into a mist of Ignorance by false Guides; It is fit it should be revealed. For Truth ought not to be smothered, nor a candle cast under a bushell, but set in a Candlesticke to enlighten all the house.

Secondly because therein is a good president for rich men to make their wills by, It's fit it should be set forth, that others may endeavour to imitate and follow the steps of those that goe before them in Justice and Mercy.

Thirdly, because it therein appeares that the Authour hath been publiquely abused, and doth feare to be much more wronged; It is requisite he should have Justice and equity done him, according to His Majesties gracious graunt upon our Petition of Right.

And last of all, We think it fit it should be published without the consent of Doctor Holds-worth, because his worthie commendations in part is therein specified; It is very likely he would have it concealed, contrary to the humour of the hypocrites in these dayes: who are so farre from advising others, That they trumpet out, their owne praise.

We conceale our Names, not that wee are ashamed or afraid of our Testification hereunto, But becanse there is now great difference betweene us of the clergie, that seeke for a good true Pacification, And others who seeke their owne Exaltation, by exciting simple people to maintaine a bloody, unnaturall, civill warre against their King and christian countrey men: Vnder pretence of fighting against Papists, Cavallers and Malignants, when in the meane time they hold more with popish doctrine then any, and become the greatest Cavellers and Malignants in this Kingdom, as in part is pathetically declared herein. Therefore pray Judge not rashly thereof, before you have read it throughout, and then you shall finde it like a messenger sent from God; to illuminate your understanding.

Vale

To the Right Worshipfull *Richard Holdsworth* D. D Mr. of *Emanuell* Coliedge in *Cambridge*: Vice Chancellor of that Vniversitie, and one of His Maiesties Chaplaines. *Grace* and *Peace* on earth, and Eternall *Glory* in Heaven.

(*SIR*)

I Am very sorry I gave your Worship cause to be offended in printing your Name to my Testimoniall: But I hope it is no disgrace to your Worship, or any other of what degree soever to testifie a Truth in publique to a thing of no *more moment* then my *Vindication* may seem to be in the Iudgement of some, who understand not that it is to ease a troubled minde: And therefore having obtained the approbation of some learned men, of those two Apologieall Letters I sent your Worship; I am bold once more, to put your name to another Certificate of somewhat more consequence then the former, and therefore hope you will not be ashamed to acknowledge your subscription, though the publication thereof be without your License. For in making Bookes I cannot understand how I have wronged the *Parliament*, my late Master, the Worshipfull Executors, your Worship, my self or any others. Though I am falsely accused (as I am informed) In lying Diurnalls and other wayes. Yet none in writing dare shew me my particular crime: Therefore being confident, that in the conclusion I shall have good successe by bookemaking, I send these Letters as formerly you received them thus.

Right Worshipfull, I understand by your servant that my leater which I sent with my Certificate, was intercepted and broken open by the way. And whether you received the same or no I know not; Therefore because there are somethings therein, which if they should come to my Adversaries view may prove preiudiciall unto,

mee, I am bold to give your Worship a copy thereof refined: That if I am troubled for the same, the cause thereof may be publiquely knowne. For we now live in such a time that a man dares not speake, much lesse write his minde to his friend, though it be agreeable to the word of God, and a good conscience; as I praise God mine is, which in my opinion is contrary to the name of a *Parliament* a free speaking. Therefore though others dare not or at the least, will not speak or write the truth, I did then and so will now; unload the burden of my distracted minde thus.

Sir, If ever God raised (stones) children unto faithfull *Abraham*? the Fathers of the true Protestant Religion, who in hardy and undaunted boldnesse dare speake and write to his praise and glorie. It is now when Truth is smothered, and Hypocrisie maintained with a strong hand: And among those that appeare in Print I am as a dry bone enlivened by the many heavenly breathings, of your soule-ravishing Divinity. For I do humbly acknowledge, that your Worship under God; was the instrument that produced those my labours, which I was bold to present to your Judicious view: For my barren soile had never brought forth such fruit, if it had not been watered by the heavenly dew that hath fallen from your lips these thirteene yeeres and upwards. Therefore as Rivers in their season, return their tribute-streames into the Ocean from whence they came, so have I been bold to cast those fancies of my unlearned braine, into the Treasurie of your kinde acceptation: For they are as properly yours as mine. Therefore as your Worship was pleased to subscribe a Certificate for my *Vindication*, I am confident I shall not be denied this for my *Vivification*: or livelyhood in the world. Which I hope will do me much good, and settle my distracted minde in that which more properly concernes me then booke-making; for I was but one quarter of a yeere in the Grammar schoole, under Master *Vicars* of *Christs Hospitall* and there learned no further then my *Accidence* without booke, And therefore now will leave this *Accidence* of Booke-making, to those who are more learned: Yet I cannot but acknowledge Gods great goodnesse towards me, not onely in furnishing me with sufficient Abilities to performe these workes; but in keeping me from the lash of the rods that some said were laid in pisse for me: and the whipping about the streetes, that others prophesied should be inflicted on me. For I know not what is amisse in my printed labours, by which

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some say I have very much disgraced my selfe, and greatly impaired my Reputation: In highly commending the Booke of Common Prayer, (VVhich they say) is a heathenish Antichristian Relique of Popery: and in dishonouring the Saints and servants of God whose names I have therein mentioned: And truely I had great cause to feare the malice of those hypocrites who are now in great power; For it is apparent what they cannot answere with a good conscience and the truth of Gods word, they overlway with their *Militia* (VVhich they have made *Malitia*.) And because they would excuse themselves, of that I charge them with in my *Paradox* they say my writing is so impotent, that it it is not worth answering; But rather that my Insolence deserves punishment, which they say in time I shall feele; But in my opinion here they shew their imbecility and malice in threatning me with their power, for that they are not able to answere with their pen. Therefore I would have them all to see now that I neither regard their malice, nor feare their power, for were it the greatest Lord in the Land; or the most Potent Hypocrite in this City that should apply any thing therein, or in this, as spoken of himselfe I would say he were the man. For I speake of no particular person, but I write against all hypocrites in generall such who make glorious shewes of Reformation but have little substance thereof; and rather cause a deformation in seeking their owne Exaltation; such are like painted Sepulchres, faire without and foule within. Or like *Janus* with two faces one wel-favoured the other crabbedly bald, the one looking asquint upon the Calamities of the times, the other looking foreright upon his owne honour and profit: or more properly with *Noah* who some affirme to be *Janus*, lookeing upon the great blessednesse of this Nation before these distractions, with his angry crabbed bald face as envying our happinesse: And with his faire amiable countenance looking upon our calamity as well pleased therewith, and seeme to say Aha, so would we have it, doubtlesse such have two hearts as well as two faces. These are double minded men, that intend one thing, though they pretend the contrary: They professe Religion but uphold prophanation and Idolatry. They pretend obedience to the supreame Magistrate, but practise Rebellion and Treason against him, They premise Liberty to the Subject, but in the meane while enslave them: for though they should whip me to death as I am informed they did one, and Pistoll me as they

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did another that said he was for God, the King, and a good conscience: Being I know that God hath given me the Pen of a ready writer, I will make knowne my skill to his praise and glorie; good of others, and comfort of my owne soule And therefore will not be afraid to declare my conscience to be the same with Doctor *Ferns*; that it is utterly unlawfull nay damnable to resist much more oppose the higher powers according to Saint *Paul Rom.* 13. Who are as St. *Peter* tells us first the King, and those that are sent of him, 1. *Pet.* 2. 13. And not those that set up themselves against him contrary to the word of Christ, who saith *Give*, And they take from *Cæsar* the things that are *Cæsars*: And rob God of his Worship in Publique Prayer. And I hope this is the the resolved conscience of many thousands, that have not yet bowed their knees unto *Baal*, Now what resistance and opposition is against our gracious Soveraigne, and his Royall proceedings, for maintainance of the true Protestant Religion, and ancient Monarchicall government of his Kingdome is apparent, and obvious to any that do not wilfully blinde their eyes against the light of the Sun.

In particular in opposing the honest desires of many worthy Citizens *Vi et Armis*, that came in a humble quiet manner with this Petition for Peace herewith sent you: where they hurt many. Likewise I have herewith sent another Petition for Peace, entituled *Modest*, but in my opinion very *Immoderate*: In putting Bishops quite out of all, and putting themselves in competition with the King and *Parliament*; For thus it's printed in the second Page as I remember with a different Letter. *The King Parliament and Vs*, (meaning as I surmise) *Vs Presbiterian Doctors*, that have made all this stirre to little purpose (I hope for them to rule as Lords) And certainly *Till*, such *Woodcocks* are put *By-fields Greenhill*, we shall have no true Peace in Church or State. I know your Worship understands me, yet I will make it more apparent, for certainly so long as such kindle-coales, firebrands and Incendiaries to Warre as *Goodwin*, who made a booke against Cavaleyrisme, and *Burroughs* who made another entituled *The Name of God the Lord of Hosts*: With an answer to Dr. *Ferns resolved conscience* are suffered to write and preach what they please, and others that are more Orthodox in the Truth of Gods word prohibited, imprisoned or threatned; so long as they may have such greene and pleasant Pastures to walk in as the Pulpit and Presse, to misleade the harmelesse Lambs and

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innocent sheepe into durty puddles of their own corrupt doctrine when skilfull shepherds, and emminent Pastors who could bring them unto pleasant springs of wholsome doctrine, are excluded and thrust out: Certainly if this continue long, this flourishing Island will be turned into a very *Golgotha*, Pray God I do not prophesie. But had I as good Learning and knowledge as I have affection and fancie, I would so ferret such *Burroughs* that I should finde out all their cunning Laborinthian tricks to deceive the simple, to magnifie themselves, to abuse our King and his Leidge people, and to overturne the well composed government of our State into I know not what Democraticall jurisdiction; For throughout their Pamphlets they say the Parliament consists first of the House of *Commons*, then of the *Lords*, and last of all the *King*: intimating thereby that the King must be governed by His Nobles, and they must be ruled by the *Commons*, and how far they will stretch that word *Commons* who knowes? whether by *Commons* they meane Apprentises, seamen & artifficers who must rule all when any thing is displeasing to them, as lately appeared when they drave the *King* and his Nobles out of London, or whether by Commons they meane themselves who must without controule preach and write all the scripture contrary to naturall reason, much more against knowledge turning the same as a nose of wax which way they please: to make our gracious Soveraigne like *Pharaoh Saul Rehoboam* and such like Tyrants odious in the hearts of simple people, for I hope no understanding man will be seduced by them, but such as are like themselves covetous and malicious, will dance after their pipe, and all those that are loving associates & loyall subjects the pestifforous doctrine of this viprous brood brings into predicament with *Achithophel Sanballat* and evill Counsellors that misleade him, But I think the King, yea and His Counsellours likewise if He had any. (For I make it a question whether it came not out of his owne heart only, was wise in foreseeng the hypocrisie of some and ambition of others to withdraw himself from them who pretended most power in the Parliament, to try the loyalty of His Subjects, and to convince the consciences of His malicious Adversaries: And therefore He set up His Royall Standard, that those that would assist Him in Maintainance of Monarchichall government and true Protestant Religion, might come under His Protection against those who seeke a Democraticall Jurisdiction in the State, and a confused government in

the Church for notwithstanding their false pretences of forraigne aide, He knowes His strongest fortresse is in the hearts of His subjects: But these new reformers of Religion are so malicious against the power that *God, Nature*, and the Law of the Land hath invested Him withall; that they would then by rude Tumults, as they doe now by hostility Domesticke and forraigne, endeavoure to make Him a Titular King, A King upon their Vote; according to their Play, A King, and No King: But contrary all of their faction, shall be stiled the Worthies of Israelites, yea Gods and no men. And they that will not fall downe to worship them and obey their Ordinances, must be plundered, pillaged or banished. These are the Saints of the time, even precious Saints so saith Mr. *Burroughs* in the 52. Page of his booke, and saith there are *abounddance* of them in this City, And last of all whether by *Commons* they meane their wives I know not, for they are precious Saints likewise: and many times over-rule their husbands, for I have heard of some that should not so *Peck* and *Hugh* the Cavelleirs as they doe were it not to please their wives; for they having heard some foolish Prophesie that Religion must be turned into the forme of the second Temple perswade their husbands to take the name that is derived unto them from the fashion of their head *Ezek.* 44. 20. And so in the end we shall all be governed by women, children and fooles. For now the question is not for Religion, but for Pride and vain-glory what ever their pretences are, it is plaine, they strive with the Apostles who shall be greatest; whether the *Episcopall Divine*, or *Presbiterian Doctor*? whether the *Democraticall Cynick* or *Monarchicall King* shall governe the Church and State: For many so they may detaine their vitious qualities care for no government at all; so in the meane time, the Religious worship of God is despised and contemned. For Publique that is counted Popery, and Private that is esteemed *Puritanisme*: So that Pride is maintained in a high degree on either side. But in my opinion the Hypocrite hath now the upper hand, therefore he stands and struts like a proud *Peacocke* over his fellow brethren, exciting the father to kill the sonne, and the sonne the father under pretence of Religion: Which is I thinke worse doctrine then *Turk Jew*, or *Pagan* would give. Where they know it is but *a pretence of altering Religion* (as I am perswaded in my heart it is here) for now an honest man dare not speak much lesse write his minde freely, in maintainance of the true

Protestant

Protestant Religion. But I hope God will so touch their consciences with such remorse and compunction of Spirit: that shortly they will be able to perceive their own blacke feete, and consider what it is to be an actor, maintainer or provoker to this Civill and unnaturall war. For God be praised many wise and learned men beginne to perceive their crafty Juggling tricks, and some laugh to heare these dreamers dreame with *Zedikiah* 1 *Kings* 22. 11. How that by the power of the two hornes which they have taken out of the Kings hand, & appropriated to themselves; which is the *Militia* by Land and the *Armado* at sea, they will destroy all the *Aramites* in the Land till they are consumed. And how like *Synon* and his adherents they thinke to raise such an Army in their fortications in and about *London*, as was in the *Troian Horse*, and with the assistan e of the foure and eight penny Red-coat *Myrmidons*, they thinke to destroy, at least plunder pillage and banish, all the true honest Troyan spirits in our citie, that will not apply themselves to their fooleries; others curse and it doth me good to see a Satyricall scourge drop from the Pen of our Laureat Poets, when our Satyricall Poet hath left following *Appollo* and *Minerva*, and taken up *Mars* and *Bellona,s* warlike instruments: For my part I will neither laugh nor curse, But with those aged men when they saw the deformitie of the second Temple in comparison of *Solomons*, weep, Yea with *Jeremy* my soule shall weepe in secret places for their pride: And therefore could wish that my head were a fountaine of water, and mine eyes a spring of teares, that I might weepe day and night for the deluge of our sins, which I feare is the cheife and sole cause; that God sends this Inundation of blood into our Land. And doe advise every one to lay his hand upon his heart, and say what have I done that hath caused our land thus to swim in blood? And if we cannot finde it in ourselves, yet let us endeavour to finde it in others. If we see it and cannot helpe it either by sharp reproofe, gentle admonition, or loving perswasion, yet let our eyes with *David* gush out like rivers of waters because men keepe not Gods Lawes, but set up pride and selfe-love, Rebellion &c. for Lawes.

For is it not apparant that many men are lovers of themselves more then of God. And notwithstanding their great shewes of Reformation I doubt they make their owne honour and worldly greatnesse and uncertaine riches their God: and seeke more after them, then his glory or good of the Kingdome.

Secondly, though there is no Law in our Land; that command us to worship Images of Saints departed, yet I feare we must be compelled to worship the Saints living. For it is esteemed blasphemie to thinke, much more to speake, that the High Court of Parliament can commit any errour: And so make an Idoll thereof, and of every particular Member that stands for their cause. And therefore whosoever will not submit to their ordinances, how Illegall or absurd soever they be; shall be plundered pillaged, banished or slaine.

Thirdly rash oathes, fearefull Imprecations and curses, are esteemed rare ornaments to a Gentlemans eloquence: vowes and promises are not to be regarded, And Gods divine Attributes and holy scriptures, some wrest to their own carnall ends and wicked purposes, making them a cloake of maliciousnesse and cover of wickednesse.

Fourthly, Though some make great shewes of Reformation on Gods Holy day, as restraining great resort of idle people to taverns victualling houses &c, which is a good worke in it selfe: Yet observe when they should take heed, and come with reverence into the Church or House of God, to joyne themselves with the holy congregation in the publique worship of God; How distractedly many walke about the streetes, or stand at the Church doore. Because they feare to make their eye-sight as blinde as their minde, by looking on a decent ornament or reverent behaviour of the Priest: And are more neere and ready to offer the sacrifice of fooles, then to heare and serve the Lord in Spirit and in Truth by a well composed forme of prayer. These are such as *St. James* speakes of hearers of the word and not doers thereof, deceiving their owne soules.

Fiftly the yoke of obedience to our Superiours is now cast off, and every *Ignoramus* thinkes himself a King.

Sixtly wilfull murder is esteemed but a sport, and we give such *free place unto wrath*, that malice to our English Christian Brother is implacable; and seeme to say *Aha* so would we have it, not considering *that it will be bitternesse in the latter end.* For he that wilfully sheds innocent blood, by man shall his blood be shed.

Seventhly Adultery and fornication is esteemed but a tricke of youth, though it be a crying sin: for as attendants thereon, doth waite idlenesse, gluttony, and many times murdering of bastards if

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not themselves. Besides rottennesse in their bones, and a consumption in their estate: with all other lascivious actions.

Eightly theevery, burglary, oppression, usury, sacriledge &c. seems to be established now as the Lawes of the *Medes* and *Persians* unalterable.

Ninthly, he that speakes truth shall be accompted a foole, but malicious detractours, uncharitable censurers, unjust accusers, false slanderers, flattering sycophants, cunning Sophisters, cologuing talebearers, cruell backe-biters, and hypocriticall puritanes, shall be esteemed for the precious Saints of the time.

And last of all, covetousnesse and murmuring at the generall course of Gods providence is so frequent, that there is little true contentation in the Kingdome: And that is the chiefe if not the onely thing, that makes the sword drunke with the blood of the slaine. For the different appropriation of *Meus* and *Tuus* sets the King against his Parliament for Prerogative, and the Parliament against the King for Priviledge. The inspired teacher against the solid divine for confusion: And the Papisticall Doctor against the Presbiterian Hierarchye for decent order and good government. Therefore I will not cease to pray with the Church, *From all Sedition and Privy Conspiracy, from all false doctrine and herisie, from hardnesse of heart and contempt of thy word and commandment. From all blindenesse of heart, from Pride vaine glory and hypocrisie, from envy hatred and malice and all uncharitablenesse, Good Lord deliver us.* For such proud vainglorious Teachers, with such false doctrine & the sins of the people, brought the judgements of God upon *Germany the Palatinate and Ireland.*

And they broach the same doctrine now in *England* in making simple people beleeve, what *great things* God is about to doe for them, appropriating to themselves such a spirit of Revilation, that whatsoever they speake must be taken for gospel; for thus I heard one out of the Pulpit say often in one sermon It is true, beleeve it for *I a Minister of Christ* have told thee so, which savours methinks too much of pride and self conceipt: For though his matter were never so good and true; yet humility becomes a minister of Christ. As if thereby he would inferre, that all our grave learned and pious *Episcopall Divines* were delinquents, malignants, or members of the Antichristian beast, as they are pleased to tearme them. But I hope, yea and I know as many sound able Pious Episcopals in this Kingdome, that in matter of orthodox divinity would confound all the *Prisbiterian Doctors* both in this Kingdome, *Scotland*, or all the

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world over, though they doe not sanctifie themselves so much as these: for I am afraide we shall finde among them a company of hypocrites, and therefore to uphold their applause, one prints a Letter from our *King* to the pope (as I remember) to make simple people beleeve He is about to alter Religion. And this they backe with great rumours of Papists raising Armies under ground, and such like lying wonders, others for government pretend a Letter from the great *Turke* to our gracious Soveraigne, and would faine make us beleeve that it is in His Royall breast, to tyrrannize and use an Arbitrary government over His Subjects, as they themselves begin now to doe. And I feare would doe much more, if all power were their owne: Then to bring both together, they make relation of unheard of bloody Massacres used by Papists and Cavaleirs, and great wonderfull victories obtained by the sanctified Roundheads, How true for the most part men of judgement knowes. For conscious people willing to save Innocent blood, suffer themselves to be conquered, and their strong holds taken to try the loyalty and Religion of the pretended Reformers: Which if they finde not orthodox I beleeve the tide will turne, And I pray God it may be speedily knowne who are the troublers of our Israel: And so His Majestie likewise to save the effusion of Innocent blood suffers Himselfe to be hunted as a Partridge upon the mountaines: except He be inforced to defend Himselfe from the malice of His Adversaries, As at *Edge-hill* where He was first assaulted, and at *Braunceford* where they began to encompasse Him, to get Him as Prisoner according to their play. And because they would magnifie themselves to a hight, they pretend remarkable passages and memorable Accidents, when God knowes they are not worthy esteemation, much lesse remembrance. And now of late to shew what they deserve, they produce letters from one hangman to another: Thus they seduce simple honest men to spend their money plate and treasure, and expose and hazard their lives for things of small concernment, and for prevention of I know not what unheard of new found Plot: till they have got all into their hands. And now they reigne as Kings, and exalt themselves above all that is called God in the world, Nay they Deifie themselves as *Aaron* did the golden Calfe, and people seeme to say words to this effect, *These are thy Gods Oh Israel, that brought thee out of the Land of Egypt, out from Antichristian and Tyrranicall slaverie.* These are

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the men and these onely are to do the deed, whereupon they grow very stately, so that any honest man dare not stirre his tongue or pen against their apparent hypocrisie: But to speake Treason, practise Rebellion, and comit Felony burglary murther or any such haynous crime is esteemed serviceable worke for these Saiuts therefore I will leave them, and pray God to make them honest men: for I am perswaded if some did seriously, and cordially consider Dr. *Ferns Resolved Conscience*, they would not so like vipers eate and gnaw upon the bowels of their owne countrey men, brethren in Christ as well as in the flesh as they doe: For I am perswaded there are as many *precious Saints* true children of God and more sincere with the King, and in His Army then there are in in Generalls; for there may be Papists Atheists and malignants in both, and who hath most I know not, But I could wish that there were none at all, that Truth and righteousnesse might remaine amongst them: Peace and Ioy in the holy Ghost should then continue with them. Therefore that the judgements of God which our sinnes have deserved may be diverted from us; I will once more pray with the Church in these words. *From lightning and Tempest, from Plague Pestilence and Famine, from Battell and Murther and from suddaine Death, Good Lord deliver us.*

And I use this Prayer out of the Church Lyturgie the oftner to shew to your Worship how I am affected therewith: And am perswaded that if any of these new broachers of false doctrine durst write against me in plaine *English* (for they are for the most part as unskilfull in *Iewish Hebrew*, *Heathen Greeke*, and Papisticall *Latine* as I my self) But I honour Learned men, and them despise those, for I know that Learning is a help to Piety, and both together makes them of Reverend esteeme in Church and State: I would make them understand, that I have no way dishonoured my selfe in calling the Booke of Common Prayer the Nightingaile, for in my opinion it's a fit comparison for her variety of tunes and sweete expressions, and that it as far excells the *Geneva*, *Scotland*, *French*, or any other Churches in reverent devotion, as the Nightingaile doth other birds in melodious harmony, and though some Ieere me and say I have writ *Odious*, in stead *Mel-odious*; I would that all my Adversaries knew that not onely the Common Prayers in our Church Liturgy is *Philo-mel*, but that I my selfe am *a Lover* of such *sweetnesse* as I have found therein. Though some few things which

which seeme amisse may be amended, for honey though it seeme odious in colour yet it is sweete and pleasant to the taste, and wholsome for the body. But wherein I have dishonoured any sanctified person in my *Vindication* I know not, for I have mentioned the names of them whom I supose are my grand adversaries, aswell as those that I thinke seeke to change the frame of our government in Church and State, onely to shew that I feare none can wrong me for Booke-making according to the Law of God, the knowne Law of the Land or of Nature. And if they grow so Potent that their Names may not be mentioned in such a cause, then we live in a miserable age, and I pray God speedily to reveale those *Achans* who are the troublers of our Israel. Good Sr. be not offended for this my extravagant and bold writing, but consider that a troubled mind cares not who it tronble so it may ease it selfe: Yet the more I seeke ease, the more I finde paine and vexation of spirit: But I hope that you being a skilfull Physicion when you truely feele the pulse of my desires shall finde that I am almost distracted in my minde by disastrous losses on the one side malignant parties on the other and distempers in the Kindome on all sides, so that I know not well how to behave my self, whether to live with my mother and children which would prove both chargeable to my selfe, and troublesome to them: or to continue with my Lady as I have done almost these nineteene yeeres, though against much opposition, upon the latter I am resolved till I am by the Executors expulsed her house for by her I hope I shall never be. Now the best of Physicke according to your former directions in this my distemper is this diet following, if God give me a stomacke or heart to take it. But first I must purge my minde from troubling my selfe with the inormities of the times, which will not be much better for my speaking or writing, when such as your selfe is neglected and little regarded: and labour to amend my own faults for I have many. Then to take morning and evening a heartie draught of the water of true sorrow for my sins mingled with faith unfained, fervent prayer and love without dissimulation: so shall the distempers of my minde be brought into good order, and the Kingdome I hope setled in a peaceable condition when God sees it best. As I was bold to call upon my Physicion, so I will affirme that you are my Ghostly Father, and I your sonne begotten by the word of Truth which hath proceeded out of your mouth, and hath wrought in my

heart

heart a lively hope that I shall in good time see an end to all these troubles: Now whither should the prodigall sonne, that hath spent all his stocke, repaire for supply, but to his fathers treasure? I have spent all the spirituall money which I received of you for my portion in those books, and therefore do greatly desire that you would come againe as a light in a darke place, burning in your life and conversation, and shining in your doctrine as formerly you did, that I may receive some more spirituall treasure for information of my judgement, and reformation of my life: but not to publish to the world in print. For I should be very glad to heare that all godly zealous learned men were quite free from the potent malice of such hypocriticall Reformers, that hath and doth still trouble the State: and set themselves against all good wayes, that tend to peace and true Religion (whose power I hope will not long continue) according to the words of *Zopher*, *Job*, 20. 5, 6, and 7 *verses*. But fearing I am too troublesome in this my bold presumptuous writing, I conclude with my Prayers to God for the deliverance of all his elect, out of the power of Satans instruments, craving your favourable construction on the honest endeavours of

Your obliged and gratefull Sonne in Christ Iesus,

London 14. *Decembris.* 1642.

Edward Browne.

Thus or to this effect I wrote the last time, wherein I cannot but acknowledge my too presumptuous boldnesse, first in desiring the subscription of your name to a certificate for my vindication, and to print the same without your consent: And then to trouble you againe when your more serious thoughts are chiefly for the healing the distractions of this Kingdome: for your worship being a spirituall Physician, I am sure you doe not neglect to shew your best skill in giving advice, for such purgations and Cordialls you know most effectuall for curing the wounds and diseases of Church and State. And as your care is for the whole body, so I am confident you will not despise the meanest particular member, even such as my selfe; that is willing to open his greivance and desire your advice: Wherefore I am bold once more to shew you the roote of my distractions, and how it hath growne to this height, which I

hope will both cure my diſeaſe and ſettle my minde in a right temper. I preſume it is not unknowne that my late Mr. tooke me a poore youth out of *Christs Hospitall* 1624. And bound me Apprentiſe unto him for twelve yeers: and having ſerved nine thereof, perceiving I was brought up to no Manuall trade, nor never like to be, I did obtaine to bee his Clerke as hee was a Juſtice of peace, and at expiration of my Apprentiſhip perceiving I was dearely beloved of *Alice Tom* his maid-ſervant, aſwell to try his goodnes being a rich man without children, as for the love I did likewiſe beare towards her; I joyned my ſelfe in the ſtate of Matrimony. But three yeeres after that God finding me unworthie of a loving Aſſociate, left me as I am ſtill, a widower with two ſmall children. Then having found the troubles depending on ſuch a ſtate except God ſend Contentation, which is a flower that growes not in every Garden: I reſolved not to marry without my Mrs. conſent as formerly I had, whereupon about a quarter of a yeere after my wives deceaſe being ſolicited by ſome (and knowing the frailty of my owne nature) to marry; I made choiſe of one *Rachel* the onely daughter of *Edward Bright*, *Sir James* his mothers brothers ſonne, who dyed one yeere before my wife, and left them not very rich (as I was informed) Wherefore God having bleſſed me under my ſaid Mr. with one or two hundred pounds in money and goods, beſides my two children, whereof I received from him eleaven pounds for two yeeres three quarters Salery: I thought my ſelfe worthy of as good a mate as ſhe: For in Conſanguinity (as neere as Sr. *James* was to her) I had *Dr. Hauſen* late Biſhop of *Durham*, Deputy *Strangwage* of St. *Sepulchres*, and Warden *Loane* the Ironmonger, beſides others of worth and credit. And at the firſt motion it was approved and kindely accepted of with many welcomes: And I thought I ſhould have had the conſent of Sr. *James* thereunto, and therefore made him acquainted therewith, as in my manuſcripts appeareth, which becauſe they were ſomewhat Satyricall did offend him. Yet ſtill in my thoughts I retained the love of the Damoſell, but not for her beauty or Riches; But becauſe I heard ſhe was well brought up and delighted to reade and heare ſermons, with which I was once dearly affected and hope I ſhall come into the ſame temper againe, when I have obtained my deſire hereafter ſpecified. And in this fantaſtick humour I lived a com-


In Memoriam
Prudentissimi Senatori
Iacobi Campbell
Militis &c.
For prudent justice, and true Piety
Here lyes a Patern; pray observe him well
And for true Love without Hypocrisy
He was a Mirror; In his soule did dwell
True Faith, the Mother of the Graces three
Of Justice, Holynes, and Charity.
So though his Corps seemeth herein to ly
His Virtues rare, shall live & never dy.

compleate yeere, till ſhe told me ſhe would not have a widower with children: Yet in that time and ſince, ſhe and her mother made me beleeve I might obtaine my desire, for ſhe was not ingaged to any, and that I beleeve is falſe (as *Sharpe* her husband can tell.) Then becauſe I became earneſt, they put me off with excuſes that ſhe would not marry till ſhe was as old as her mother, which was at thirty yeeres, and ſhe was then not above one and twentie. And beſides it was like to be a troubleſome time to begin the world in &c. All which I knew to be but excuſes. Therefore I was well contented to ſtay, that my children might be better able to helpe themſelves: And having fully finiſhed my *Annuall world*, printed the ſame, which I thought would have given content to them I tooke to be my friends. But it ſeemes it did offend them: Wherefore finding their hypocriſie ſo apparent, I was bold to print my *Meteor*, and part of my *Starre*, with Sir *James* his Legacies thus.

A briefe Abſtract of the many vvorthy and charitable Legacies, given and bequeathed in the laſt Will and Teſtament of that grave judicious Senator, Sir *James Cambell*, Knight, and ſenior Alderman of London; who parted this transitory life the fifth day of *January*, *Anno Domini* 1641. being Wedneſday; and was buried in the Pariſh Church of Saint *Olaves* Jewry, London, upon the 8. day of *Februarv* following, being *Tueſday*.

Obiit ſine prole, Aetatis ſuæ 72.

IMprimis, to his Lady upon condition. 2000 li.

And for her agreement in regard of her Dower. 8000 li.

Beſides his houſe in *Throgmorton* ſtreet, Plate, Braſſe, pewter, and all manner of houſhold-ſtuffe.

Item, to M. *James Cambell*, eldeſt ſonne of his brother M.

Robert Cambel, Alderman of London deceased. 2000 li.

And upon condition, 500 li.

Besides his part in the Mannor of *Glastenbury*, a thing of worth.

Item, to M. *Thomas Cambel*, the brother of the said *James* 2000 li.

To *James* the sonne of the said *Thomas*, 25 li.

To M. *Robert Cambels* daughters that are unmarried, 500 li.

To the Lady *Clitherow*, Sir *James* his sister, 200 li.

To M. *James Clitherow*, his god-son, 200 li.

To the rest of her children unmarried, 500 li.

To Mrs. *Scot*, Sir *James* his sister, 100 li.

To M. *George Scot*, her husband, 100 li.

To M. *Edmund Scot* his brother, 200 li.

To Mrs. *Megs*, Sir *James* his sister, 100 li.

To M. *James Megs* his God-son and a Minister, upon condition, 400 li.

To Master *William Megs* his brother, 100 li.

To Mrs. *Johnson*, and Mrs. *Gulstone*, daughters of Mrs. *Megs*, 66.li.13.s.4.d

To Sir *Thomas Abdy*, eldest sonne of the wife of Alderman *Abdy*, Sir *James* his sister, 100 li.

To his daughter *Rachel*, 25 li.

To Master *Iohn Abdy* a Scholler, upon condition, 300 li.

To Master *Walmesley*, the son of Sir *James* his sister 1000 li

To Mistris *Vanpain*, a sister of the said *Thomas*, 500 li.

To Master *Robert Smith*, who married another of the sisters of the said *Thomas*, 100 li.

To his sonne, 100 li.

To Master *Townsends*, who married another of the sisters of the said *Thomas*, 100 li.

To his children, 200 li.

To M. *James Townsend*, 100 li.

To Mrs. *Morgan*, daughter of one of Sir *James* sisters, 300 li.

To her children, 200 li.

To Mrs. *Harris*, sister of the said Mrs. *Morgan*, 300 li.

To her sonnes, 200 li.

To her daughters, 200 li.

To Mistris *Bright*, late wife of *Edward Bright*, Sir *James* his cosin by his mother, 200 li.

To *Rachel Bright*, my Ladies God-daughter, 300 li.

To the children of Mistris *VVestwood*, the sister of the said *Edward Bright*, 300 li.

To each of Sir *James* his God-children 10 li.

To all other his sisters children unmarried, each 10 li.

To Mrs. *Rachel Corselis*, my Ladies cosin and God-daughter, 2000 li.

To

To M. *Lucas Corselis*, her brother, 1000 li.

To M. *Isaac Vanpain* my Ladies cosin, 200 li.

To Mrs. *Josentia Depril*, another cosin, 50 li.

To Master *Ruschout*, another cosin, 50 li.

To Mistris *Cassier*, another cosin, 100 li.

To Mrs. *Jacobmientian*, another cosin, 50 li.

To M. *Thomas Handson*, Sir *Iames* his God-son, 100 li.

To the children of his cosin *Clarke*, 100 li.

To *Richard Peate* his acquaintance, 100 li.

To the children of *Iohn Voquer*, his acquaintance, 20 li.

To M. *Mosse*, Vnderchamberlaine, 6.l.13.s.4.d.

To M. *Michel* the Towne-clarke, 5 l.

To M. *Wiseman* the Remembrancer, 5 li.

To *Iames Oyle*, 5 l.

To M. *Farnaby*, 5 li.

To his old water-bearer, 5 l.

To *Bur* the Beadle, 5 l.

To Master *Merrick* the Scrivener, 10 li.

To M. *Smith* a silenced Minister, 40 li.

To Dr. *Holdsworth* to preach at his Funerall, 25 li.

To M. *Warren* the Lecturer of S. *Peters* Poore, 10 li.

To the Reader of the same, 5 l.

To the Clark of the same, 2 l.

To Dr. *Hall* of *Barking*, 20 l

To the Reader and Lecturer of *Barking*, 4 li.

To M. *Maddison* of *Wansted*, 5 li.

To the Clarks of *Barking* and *Wansted*, 3 li.

To M. *Mason* of S. *Andrews Vndershaft*. 5 li.

To the Parson of S. *Olaves Iewry*, 5 li.

To the Clark of the same, 2 li.

To all such servants that are now dwelling with him, and other poor retainers to be disposed at such times, & in such parcels as his Lady pleaseth, 300 li.

To his servant *Edward Browne*, 20 li.

To his servant *Abraham Taylor*, 100 li.

To the Parishioners of Saint *Olaves Iewry* for their leave to erect his Monument, 100 li.

To fixscore poor men in money or gownes, 120 li.

To be given at his Funerall to poore beggars, 200 li.

To the poor of Saint *Olaves Iewry*, Saint *Peters* poore, and *Barking* in *Essex*, 200 li.

To the poore of *Alhallowes Barking*, 10 li.

To the Dutch and French poore, 100 li.

To

To poore decayed Ministers, not to exceed 5 li. nor lesse then 40 s. a peece, 500 li.

To the Gentlemen of the Artillery, for their Stock, 100 li.

For their Dinner, 66 li. 13 s. 4 d.

To the Provost Marshals for their attendance at the Funerall, 4 li.

To repaire the Cathedrall Church of Saint *Paul*, 1000 li.

To the Companie of Ironmongers, to be lent young beginners, 100 li. a man, upon good securitie, 1300 li.

The interest of 50 li. for the Clarke to make Bonds. 50 li.

For the Companies Dinner, 30 li.

To the Company of French Merchants for their Dinner, 25 li.

To enlarge the Hospitall of Saint *Thomas* in *Southwarke*, with more Lodging for poore sicke, 1500 li.

To Christs Hospitall, 500 li.

To the other two Hospitals, *viz. Bridewell* and Saint *Bartholomew*, 200 li.

To *Bethlehem*, 100 li.

More to *Bridewell* for a Stock to set on worke poore Vagrants that are delivered out of the Gaole, to keepe them from further pilfering, 2000 li.

To the Governours of the Hospitals, for their Dinner, 66 li. 13 s. 4 d.

For reliefe and release of poore prisoners in and about *London*, that lye in durance for small Debts, 1000 li.

For redemption of poore Captives from *Turkish* slaverie, 1000 li.

For erection of a Free-Schoole at *Barking* in *Essex*, 666 li. 13 s. 4 d.

For erection of a Bridge neere *Wansted*, 250 li.

For the supply of a Stock of Coales, which his Father began, 500 li.

To the Executors to dispose of in such charitable and pious uses as they shall think fit to be accomplished within two yeres, 10000 li.

To the Executors for their care and paines in performing his Will, 1500 li.

The totall is, 48967 li. 6 s. 8 d.

But if his Estate, by bad Debts or otherwise, will not amount to pay all these Legacies, then the last 1500 li. or so much as shall be wanting, must be deducted out of the 10000 li. left to be disposed.

FINIS.

Behold,

BEhold, how this Judicious Pious Gentleman, like *Zacheus*, hath given *halfe his goods* to the poore: And if hee hath wronged, nay, if hee hath forgotten any that were capable of his Charitie, hee hath left wherewith to recompence them foure-fold. And in his Legacies to his Kindred and Friends, pray observe how hee hath weighed and considered every one in the Ballance of Justice and Mercy, so that I cannot judge which hath exceeded: for hee hath remembred the pooreſt ſo well, and thoſe hee did leaſt for in his life time, according to their relations of Sanguinitie, Affinitie, and Acquaintance; that I cannot finde a better President for rich men to make their Wills by, if well obſerved: for it hath beene and is ſtill the cuſtome, to give all to ſome one or two, the reſt little, and the pooreſt nothing at all. Yet I ſtand amazed at one thing; Why hee ſhould remember Maſter *VValmeſley* and his Siſter *Vampaine* in that meaſure, their Siſter *Smith* with ſo little, and their Siſter *Powel* with nothing at all; the firſt two being both *barren*, and the latter having many Children. But the reaſons as I conceive are theſe (and I hope they will not be offended with my boldneſſe; but whether they be, or no, I care not: for being an Obſervator of the Times, I will note ſomething of thoſe whom I know found fault with my Bookes.) Firſt, becauſe the two latter are reputed to be more wealthie, as in Children ſo in Riches. Secondly, becauſe I beleeve Sir *James* did for them in like manner at the time of their Eſpouſals; therefore, to make them equall, he hath remembred the former at his death. And laſtly, becauſe the two former ſeemed to be more Religious then the two latter. And that hee did love thoſe that ſeeme to be Religious, *Ecce Smith*, a ſilenced Miniſter. But I thinke there are no greater *Hypocrites* in the Chriſtian world, then ſuch who looke demurely and ſpeake fairely, but beare inveterate malice in their hearts; theſe ſtraine at a Gnat, and ſwallow a Camell, ſhew a great deale of zeale at the ſight of a Surplice, or reading the Booke of Common Prayer, but doe nothing relent at Garments which are rolled in bloud, or in grievous oppreſſion. And therefore doe I beleeve, that theſe and ſome others told my Maſter in his lifetime, That I ſought his diſhonour by making my *Annuall World*, which was very falſe. For hee himſelfe ſaid a little before his death, *That God had put*

into his heart to doe me good : And his Lady told me, *That shee loved me as her owne sonne* ; and promised me twentie pound *per annum*, if I would continue her servant. And how true those speeches are, you may judge. Yet these flattering Sycophants and malicious Detractors perswade my Friends, the Executors, that I have not onely dishonoured my late Master, but shall dishonour them, in revealing their secrets, to obtaine part of the ten thousand pounds ; and therefore not worthy nor sufficient to be imployed by them: though it is well knowne I have well performed what I undertooke, and can Receive and Pay Money, Write and cast Accompt as well as the Cashier and Accomptant they have chosen. And therefore, to wearie me out of my imployment, they set my Lady against me, whom they have almost poysoned with their pestiferous doctrine, so that I can say or doe little which they will not misconstrue ; *for all that they imagine, is to doe me evill. But who can tell if the Lord will looke upon my affliction, and doe me good for their evill sayings?* as *David* said of *Shemei's* Cursing, 1 *Sam.*16. 12. Therefore to cleare my selfe, this I will say, That I did not seeke my Masters dishonour thereby, but because I was then (as I am now) abused by some, I did it to shew him my Industry, That if I could finish such Workes, I might be capable of better and more profitable, to induce him to set my Endeavours in such a way, that I might exercise my Talent in : secondly, it is true, while he lived I did not set forth his prayse so much as I have done since ; yet I thinke I did the part of an honest man, in my *Annuall World* and *Sacred Poems*, and more then one Servant among a hundred hath done, with little or no prejudice to my knowne imployment. But to flatter him, or any man living, in what I know to the contrary, I will not so long as I live : for as I knew him to be honest and just, so I knew him to be hard and austere : And therefore in my Manuscripts and bold Speeches, it is knowne I sought to induce him to doe some publike Worke of Charitie in his life ; as in private to my knowledge, he did to the silenced Minister above-named, and others : for charitable Works are more commendable and comfortable, when done in our life time, then at our death, when we can keepe them no longer ; for then wee can see them with our eyes : And surely, the blessing of God will rest upon us, if it be done not to merit, as the *Papist*,

or

or for vain-glory as the Pharisee, but out of conscience of our duty and obedience to Gods command: Yet at our death good and charitable workes arecommendable likewise, if it be according to this paterne. For *Sir James* being unwilling to shew his good intentions to the world either for vaine glory or merit, did in his life time to my knowledge still alter and frame his Will as justice and equity guided his judgement, and according as he saw the deserts of those to whom he was ingaged. Therefore worthy praise at his death, for the Saints and children of God, according to the discipline of our ancient Church and the Apostles practise, should be magnified for their good deeds after their death when they are fully knowne, and not in their life time: As it is the practise of the hypocrites of our time, now when their secret sinnes may superabound their vertues, besides praise of vertue to the face, doth but puffe up the heart with pride and vaine glory. And last of all, for my portion in the 10000 li. It is true I looke for that which I shall truely deserve for my labour. And therefore I desire, to see the disposall thereof by the Executours; For accorndig to the first Judiciall Law which God gave the *Israelites*, presently after the Decalogue of the morall, my Lady cannot put mee away, *Exod.* 21. And it is according to naturall reason, that if it be a mans desire to stay in his age where he hath spent his youth, it is injustice in that Master or Mistris, which will seeke such a servants ruine, by expulsing him with violence out of service; except they can shew good cause. And the printing of these Legacies, or any other thing for the satisfying of my owne fancie, is so farre from being a just cause, that it's altogether unjust. For I take God to witnesse, I doe it chiefly for my Masters honour and good of others. And therefore though my Lady was pleased to charge me, to take these 500 sheetes of paper out of the Presse; yet I could not rest satisfied till I had framed them in another mould: and printed the charitable Legacies onely, with my *Meteor* and *Starre*, according as you lately received them. But then being publiquely abused by *Abraham Taylor*, who cal'd me Rogue and Foole for my Labour, vexe me to the very heart, for if he had said because I love to speake a jesting word I was prophane, or because I drink sometimes a cup of wine with my friend I was a drunkard, or because I tooke my usuall fee when I was a Clarke, I had been an Extortioner, it had been tolerable

though utterly false? but to blame me for Booke-making, which I know was a good work; I will hazard my life and fortunes before I will be too much abused: For I had rather be wronged publiquely for speaking truth, then abused privately for doing good, and therefore have been bold to whip the enormity of the times according to my skill, aswell as my Adversaries, which makes them so mad that they endeavour to hinder me of my imployment under the Executors: And will let me know as little as may be, of the disposall of Sir *James* his Legacies. But I have vowed not to depart till that over-plus is come in and disposed of, according to the Will of the Donor, and not as I heard a whispering, every one of the Executors to take a third part thereof to their own proper use. I hope the Executors are my friends, and therefore need not to do all these things for the obtaining my desire; Yet because my Adversaries shall see they cannot prevent me, I looke for a Reference from His Majestie upon this Petition.

TO THE KINGS MOST EXCELLENT MAJESTY.

The humble Petition of *Edward Browne*, Citizen and Ironmonger of *London*.

Sheweth,

That like as your sacred Person Regall Authority, and Royall proceedings for maintainance of the true Protestant Religion, and Monarchicall goverument of your Majesties Kingdoms hath beeke derided contemned and abused by a malignant partie: So Your Petioners lowest endeavours. For the maintainance of his charge hath been vilified and despised, and the actions of his life traduced and defamed by malicious detractours, hypocriticall Puritans, and flattering Sycophants onely because Your suppliant was at the sole charge to print his unlearned lines in those bookes which are approved for a good worke, by many godly, Judicious, and learned men, (as by the Copy of a Certificat-

cate hereunto annexed may appeare.) Therefore he is bold to cast them at Your sacred feete for protection, without which (notwithstanding that Testimoniall) he fearetb the utter ruine of himselfe and children.

In tender commiseration whereof, Your Petitioner humbly prayes, That the rayes of Your Majesties favour would so farre reflect upon his deplorable condition, that You would be graciously pleased to give your Royall Command to the Worshipfull Executors of the last Will and Testament of his late Master Sir *James* Cambell, *Knight and Alderman of London deceased, to continue your Petitioners endeavours, in receiving Moneyes and paying Legacies, as formerly he hath done, till the* Will *of the Testator be really performed, and then to recompence his labour according to equity, except they can shew just cause to the contrary.*

And your poore Petitioner (as in duties bound) shall ever pray, that you may continue to be unto us, in your sacred Person and Royall Posteritie, the Light of our Eyes, the Breath of our Nosthrils, and Joy of our Hearts, even the Supreme Head of Church and State in your Majesties Dominions, so long as Sunne and Moone endureth.

Soit droit fait come est desire,
Let Right be done, as is desired,

Was the Kings Majesties gracious Answer to the Petition of Right, *Anno tertio Regni Domini nostri Caroli Regis.*

And upon the 20. of *June* last, it was printed in a sheet of Paper with the Name of my Native Names sake, *Johannes Browne Cler. Parliamentorum.* Therefore I am bold to print the same words to this my Petition, hoping it shall be granted both by King and Parliament.

FOr as much as we are informed by *Edward Browne*, late servant to Sir *James Cambel*, Knight and Alderman of *London* deceased, that he hath caused to be printed and published two Bookes of his own composing; the first intituled, an *Annuall World* and *Sacred Poems*; and the other, *A rare Patterne of Justice and Mercy*, with a *Meteor* and a *Starre*; as also three severall Sheets of Paper; the

first intituled his *Disaster*; the second, *a Paradox*; and the third, his *Vindication for Book-making*, to the glory of God, good of others, and comfort of his owne soule; and not to wrong or abuse any, though some guilty persons applying a sentence therein to their own conscience, may be displeased therewith: yet the author promiseth, if they please to shew him their grievance, he will give abundant satisfaction to all godly, judicious, and learned men. Wherefore we whose names are subscribed, certifie & declare, that we have seene and received the said Bookes & sheets of Paper, and doe approve of his good meaning therein, for indeed we cannot but commend his expence of spare time thereon. And because by this his Manuscript it appeares he can write a legible *Secretary* and *Roman* Hand, and as he saith, hath some skill in *Arithmetick*, we think him fit and capable of a Clarke or Accomptants place, in which we hope he will be carefull and industrious to give honest content. In the meane time, we desire the Worshipfull Executors of his Masters last Will and Testament, to make use of his honest endeavours as formerly they have, except they conceive just cause to the contrary. Dated 24. *Novemb.* 1642.

Sir *George Whitmore*
Sir *Nicholas Rainton*
Sir *Henry Garway*
Sir *Edmond Wright*
Sir *John Cordell*
Sir *Thomas Soame*
Sir *Iacob Garrad*
Sir *Iohn Wollastone*
Sir *George Clarke*
} Knights and Aldermen of *London*.

Abra: Reynardson Alderman.
Thomas Wiseman Esquire.
William Williamson Citizen.

Sir *Rich: Tempest* Kn. & Baronet
Sir *Will: Acton* Kn. & Baronet.
Sir *Iob Harbie* Knight.
Sir *Hugh Windham* Knight.
Iohn Wild
Henry Hunt
Iohn Wilson
Robert Hayes
Ioseph Foote
} Citizens and Ironmongers of *London*.
Iohn Walter
Rob. Churchman
} Citizens.

Richard Holdsworth S. T. D.
Francis Quarles Esquire.
Thomas Warren
Richard Tidd
Thomas Griffin
} M. of Arts.
Iohn Vicars P.
Iohn Booker P. M. M.
Iohn Taylor P.

Captaine

Captaine *Geo. VVither* hath my Certificate, but I feare he is so perplexed, because his House neere *Guilford* in *Surrey* was plundered by the Kings Cavaliers, that he can finde no spare time to signe it: yet if I can obtaine it againe, I will trie if I can have the testification of Sir *Richard Gurney*, Knight and Baronet; Sir *Edward Bromfield*, Knight; Sir *Thomas Gardiner*, Knight and Recorder; Sir *Henry Pratt*, Knight and Baronet; Sir *Richard Buttison*, Knight; M. *Clement Moss*, Under-Chamberlaine; M. *Robert Michel*, Town-Clarke; M. *Robert Gravenor*, M. *Edward Hunnywood*, and M. *Richard Toomes*, Citizens and Ironmongers of *London*; for they have my Bookes, as well as Sir *Iohn Geer*, Knight and Alderman; M. *Gilbert Harrison*, sometime Alderman; M. *Isaack Penington*, now Major of *London*; Alderman *Atkin*, Alderman *Adams*, Alderman *VVarner*, Alderman *Touse*; *Robert Bateman*, Chamberlaine of *London*; M. *Charles Snelling*, and M. *Thomas Thorold*, Citizens and Ironmongers of *London*.

And now your Worship hath perused the same, I would entreat you to send me word wherein it is defective, and whether it were fit I should present the Certificate it selfe, rather then a Copie thereof: for by this meanes I hope either to be Clarke of Ironmongers Hall, if it please God *I* survive him who is now in possession thereof: or else to be made a schoo le-master out of Sir *James* his estate, according to this proposition, propounded by me thus.

One Monument more,

For the honour and everlasting Memorie of Sir James Cambell, Knight and Alderman of London deceased would be commendable, viz.

That the Worshipfull Executors would be pleased to erect a Free-schoole in *London*, aswell as at *Barking*, out of that portion of money they are to dispose of in pious uses for fourty boyes; not above the age of 15 yeeres, nor under 8. To be taken from the poorest people in the Parishes of S. *Sepulchres*, S. *Giles Cripplegate*, S. *Leonard Shores-ditch*, and S. *Mary VVhite-Chappell*: Ten out of each Parish, such as their Church-wardens shall present to the Governours; who should be the Executors, and whom they please to appoint after their decease, with the assistance of the *senior* Alderman of London, the Master of the Company of *Ironmongers*, and

and the Paſtor of the Pariſh of S. *Peters* poore, and their ſucceſſors after their deceaſe, where thoſe children ſhould be taught to reade Engliſh perfectly, and to write and caſt accompt exactly by *Edward Browne*, who deſires to be their firſt maſter: And to have them all clothed in blew breeches & doblets greene flat caps, green ſtockings and handſome ſhoes, which may be performed for leſſe then 1500 li. *viz.* 1200 li. to buy land worth 60 li. *per annum*, and 300 li. to buy a convenient houſe neere *More-fields*, which ſaid 60 li is to be divided thus, 40 li. for the Maſter, and 20 li. towards the childrens apparell which is x s. each, the reſt the Pariſhes are to provide, and to repair, and build the ſchoole if occaſion be.

Fiat voluntas Dei.

And I hope this is a more honeſt deſigne for my livelyhood in the world, then that of ſome in the pretended Parliament, who ſent to my Maſters Exeecutors two or three ſeverall Letters for part of the ten thouſand pounds bequeathed for pious uſes, to make up the broken fortune of ſome rare ſpirited man amongſt them. As by the Copy of that Letter which *I* writ out may appeare, though *I* was watched all the while by ſome who feared, that I would reveal the crafty policy of thoſe who under pretence of religion and ordinances of humiliation and repentance; take the more liberty to rebell againſt authority, and commit Fellony, Burglary, Treaſon &c. For truly *I* beleeve that they & their falſe prophets, wil become like the begging Fryers of old: or as ſome ſaid of the bold *Scots* of late what they could not win by faire play, and ſpecious pretences of ſanctirie, they will compell by force and violence (as now it is too apparent.) But I hope their *Phariſaycall* doctrine & *Democraticall* jurisdiction, ſhall never be eſtabliſhed in this Royall Monarchicall Kingdome: And therefore will never ceaſe to pray that God would touch their hearts with ſuch compunction of ſpirit for their hypocriſy that they may become true Proteſtants and Loyall ſubjects; And will from henceforth ceaſe to trouble my ſelfe with them eſpecially now they are in ſupreame power, leſt they take hold on me by ſome crafty ſtratagem in which they are expert. And for the time to come endeavour to ſerve God and waite on my Lady in a quiet minde, when all my Adverſaries are thus calm'd, which I could bring to paſſe no better way, and therefore I ſhall be hardly

diſwaded

disswaded from it except you can produce the word of God against me: For as I went against carnall reason, perswasion of friends, and threats of my enemies, in all my printed labours excpt my *Annall world*: so I am resolved not to be beaten off from the confirmation in my place in this manner. For my Lady urged by evill Counsellours, these seeming religious Saints, my malicious Adversaries; doth daly checke me for remaining in her house: because she hath given me warning to depart and provide for my selfe, before my disaster was printed. for no other cause that I know, then printing my two former bookes: Which is as great vexation to my minde, as the *Egyptian* bondage was to the *Israelites*. But I hope God in good time, will looke upon my adversitie and trouble, and confound my adversaries with perpetuall shame that they have thus abused me for doing good. Therefore if your Worship could advise me to any of your acquaintaince, that could help me to present my petition, I should thinke it an extraordinary favour shewed,

To the unworthiest sheepe in your Pasture,

London, 22. Decemb. 1642. Edward Browne.

Now to make this my apologie or Vindication unanswerable, though some said my other was weake and not worth answering in word but in deede, and that I did greatly feare: I will here in this acquit my selfe of all that malice can alleadge against me; and make it manifest to the view of all, that I have not dishonoured God by Booke-making as some alleadge because not called thereunto, nor this Parliament by writing against hypocrite, nor the Clergie in mentioning the names of the Saints, as some are pleased to call them, nor my Master as some affirme I have played the part of cursed *Cham*, nor the Executors in revealing their secrets, nor your Worship in fixing your name to my Certificate in print without your consent, nor my selfe in exposing my selfe in danger of punishment, nor any other that shall seeme therewith to be offended: as hath been objected against me.

First that I was called to this worke I will make apparent from the

the motion, the matter, the manner and the conclusion. First, the occasion was love upon the report of vertue, and not for beauty or riches: And therefore to make her acquainted with the endowments of my minde, I framed my *Sun*, *Moone*, and *Star*. But not finding these retributions which I expected, my cloudy *Meteor* did appeare chiefly to shew that she was no way like her names sake, but in craft and policy, for as *Rachell* hid her fathers gods, so she conceal'd her love to another, when she knew I had vowed never to forsake her, as may appeare in my *Star* finished in lesse then two moneths after I was acquainted with her, and this came into my minde without the solicitation of any. Now if honest love be *Donum Dei*, then these works are *digitus Dei*, the labour of love, & I called of God to finish them. Therfore I will neither envy her for her happy choise, nor her husband for his rich purchase: but wish them much joy, love and content.

Secondly, the matter is not vaine idle fancy, but solid good things, and though to some that would make themselves purer then they are; and will seeme to be offended, at a jesting word or merry conceit in publique, (though in private they will not be ashamed of very base actions,) may be displeased with a dead fly, as they tearme it, that makes all my workes unsavourie: yet by an understanding Reader, they are found to be sweet and heavenly meditations at all times, vpon many good occasions, intermingled with briefe instructions for the ordering of our conversation, and information of our judgement, many exhortations to works of devotion justice, and mercy, and potent confutations of many mens follies, and sinfull courses in an unusuall manner which is the third consideration, for they are composed in a lofty Satyricall stile without respect of persons, comming into my minde drop by drop with reluctation and compunction of spirit. Sriving to leave and thinking to conclude: I began a new work, against perswasion of my friends, the mocks and threats of my Aduersaries, and yet without malice to any, as God and my conscience can witnesse. And surely this is onely the Lords doings, and it is now marvellous in my eyes, and yet I have one stone more, which I have found in the Book of Gods Word to sticke in the forehead, of this great Goliah the hypocrite.

Lastly, for conclusion, they all aime at Gods glory, that so great a

worke

worke should be performed by so meane an instrument, therefore if any receive any good hereby let him give glory to God, that's all I desire, yet I do not approve that all things that are written is *gloria Deo*, out of opinion, that it is from Gods Spirit: But let it be tried by the touch-stone of the Word of God, if it be profitable to reprove, to convince, to make the man of God perfect in every good worke, then 'tis of the right stampe. And therefore I freely put my selfe upon the tryall of my impartiall Jury, to try whether I have offended God, or the Law of the Land or no: And if I am found culpable, let me receive judgement according to my crime.

Secondly, How have I dishonoured the Parliament, in writing against the hypocrite I know not? for if all that pretend and take upon them the Name of a Parliament be saints, then my judgement failes me, and His Majesties Messages and Declarations have misguided my conscience: for to them I do adhere, more then to the pretended Parliament. Tis true they make Answers, Declarations and observations, but pray observe and you shall finde them so imperfect, ridiculous and opposite against the truth, that an infant may perceive their falacies. But what comes from the King, is excellent true and moderate: Which those Sophisters know well enough, and therefore will not let Him use His owne Presse, on purpose to keepe the simple in ignorance. Truely their Religion is little better then Poperie; for they shew now what they would doe hereafter: Therefore I will not worship these golden Images, nor give my Vote that they shall reigne as Kings any longer. And I would that all people in the Land were of the same minde.

Thirdly, if to establish Religion, by the effusion of Christian English blood be the Act of the Parliament, then I protest they shall never have my consent: for my heart is fixed in the established Government, and therefore I doe pronounce that they are a company of hypocrites that doe such Acts.

Fourthly, If some under pretence of Reformation, doe not seeke their owne exaltation in that High Court; then surely by hypocrites, I doe not meane any in the Parliament. Yet this I thinke, and will not be afraid to declare my conscience, that the Lords and Commons there assembled being wise gamesters, permit some cunning shufflers, deceitfull cutters, and politique dealers, to make use of the City Clubs, Countrey Spades, and rich Diamond men,

that Christian honest loyall hearts being Trump, may with honour win the game: for otherwise I, and so all understanding men think, that the Declarations, Precepts and Ordinances, that go under the name of the *Parliament*, are little better then the Illegall proceedings, and Arbitrary power of the Star-chamber, high Commission Court, Cannon bath, &c.

But if they doe really proceede from that Court, yet those hypocriticall Reformers, whom they confide in, draw them to such an out-stretched length, that in the judgement of wise men, they seeme little better then Tyranny: therefore as in my Vindicaton, so in this I protest I honour every worthy Member in that great Body, and heartily wish the rotten Limbs thereof were cut off, that disturb the Church and State.

And last of all, If the name of a Parliament doe not endeavour to over-top the power of our gracious King, then I have done no dishonour to the Parliament: But how far this can be proved true, I leave to them to judge that know more then my selfe.

Thirdly, in mentioning the names of the Saints in my Vindication, (as some please to call them) how I have dishonoured the Clergy I know not, for therein is the name of *Laud* aswell as *Goodwin*, *Sedgewicke*, *Burton*, &c. For I know not who is more sanctified, the Episcopall Divine, or the inspired Prisbiterian teacher, and beleeve the one would be as tyrannous as the other, had they the same authority. But my owne opinion I will not be afraid to declare to all, though some may say a fooles bolt is scone shot: Yet *I* could wish, that all mens were no worse, then there would not be so much difference for matters of so small consequence as there is. For when *I* come into the Church to go up step by step, as in S. *Pauls*, it elevates my minde to higher mysteries, yet I am not offended to go downe the staires, where it cannot be otherwise, as in Saint *Faiths*: then comming thereinto with reverent devotion, to see it decently adorned without superstitious Reliques of Popery, it strikes into my heart a dread and feare how to behave my selfe therein, for this with *Jacob I* thinke is no other then *the house of God and gate of Heaven.* After being seated in my place to joine my heart and voice, in a knowne set Forme of prayer that I understand, and to sing *Davids* Psalmes with *Davids* spirit, it doth even ravish my soule with sincere devotion, though with

Organs

Organs, *Virginalls*, &c. To excite and ſtir up my voice, if it were poſſible to exceil their Ecchoes as much, as I know my heart is above and before them, even above the higheſt heavens; then to marke how the man of God comes with reverence into the Pulpit in garments decent and according to order, to pray firſt for his own particular, then for the Congregation and himſelfe, in a well compoſed forme according to the Lords Prayer, without vaine repetitions. And after chuſing a Text, which breaking aſunder, he layes together in excellent doctrines and uſes, *I* thinke then as the Apoſtle ſaith, that the word of God is quicke and powerfull; ſharper then any two edged ſword, piercing even to the dividing aſunder of ſoule and ſpirit and of the joynts and marrow, and is a diſcerner of the thoughts and intents of the heart; and every ſentence thereof doth ſtrike a dart of heavenly illumination into my mind, where it remaines as a naile faſtened by the Maſter of the aſſembly. And ſuch Maſters *I* know are the reverend Fathers Doctour *Weſtfield*, Dr. *Morton*, Dr. *Hall*, and other rare Divines, Doctour *Featley*, Doctor *Brownrig*, Doctor *Belcanquell*, Doctor *Stiles*, Doctor *Hacket*, Doctor *Baker*, Maſter *Shute*, Maſter *Griffith*, Maſter *Spencer*, Maſter *Pigot*, and divers others whom *I* have heard preach or ſeene their workes. Beſides your Worſhips worth is knowne throughout the Kingdome, but it is not the leaſt of your praiſes, that you do not deſire praiſe as you have often ſpoken upon the peoples Laudation: And therefore it is that you keepe my latter Letter though I deſired it, and wiſhed me not to preſent my Petition for feare of wronging my Maſter, the Executors and my ſelfe, which in another thing you might have commanded: But in this if all the men in the world ſhould wiſh me to deſiſt, I would not. For as an Antient Father ſaid in another caſe, ſo I doe in this affirm, if my father and mother ſtood on one hand perſwading me; my wife holding me on the other: and my children before and behinde crying and weeping, I would not regard my parents, caſt away my wife, and trample upon my children. Then would I take my Pen and write what God hath put into my heart to endite: for I ſpeake it with griefe of heart, that I can neither ſerve my three perſonall one Eſſentiall God as *I* ought, nor follow my neceſſary imployment, though I doe not now nor even did neglect any known matter of importance by this occaſion: And how I have herein been

an enemy to all goodnesse; (as some malicious Sophisters would make my friends beleeve) pray judge: I honour you, therefore to heare such as you counted Delinquents, Malignants, and Papistically affected, it doth even peirce my soule with vexation. But being I cannot helpe it, I will make further relation of my outward Christian profession in receiving the Sacrament of the Eucharist, I will endeavour to shew my inward devotion by reverend kneeling without adoration of the priest, much lesse of the bread or wine: At profession of my Faith I will stand upright with my sword in my hand if I had any; to signifie my Resolution in maintainance thereof, (as some in the Primitive times used:) To bow my body or pull off my hat at the Name of *Jesus* my Saviour, to testifie my zeale and devotion, to crave mercie of God at the Rehearsall of my transgressions; in every precept in the Decalogue; to be joyned in Matrimony with a ring, to shew our endlesse and conjugall amity: to have my children signed with the Crosse in Baptisme, to note they should not be ashamed or confounded with reproaches of their Adversaries, and Catechised in the grounds of true Religion, from seaven to fifteene yeeres of age, to bury my friends in a Christian manner, with prayers to God for us that are living, to follow their steps of pietie, and to shun their pathes of iniquitie: to have my wife give publique thankes, after her great deliverance in childebirth, and to have the man of God come to comfort me on my death bed or other visitation of Gods displeasure for my sins, and to commemorate the meritorious actions of our blessed Saviour, in the lives and deaths of his virgin Mother and eminent disciples: and other Festivities and fasting dayes; appointed by the Governours of our Church in the publique worship of God, I doe as much and more affect, then my own private due only, notwithstanding at the first I framed my *Annuall world* and Poeticall dajes, not intending to make it Publique. But contrary, though I doe not not utterly abhor to heare a good sermon in a house, a wood or a field, Yet I doe not so well like it: for Religion doth not altogether consist in hearing sermons, much more I do dislike that they should make the Temple of God even with the ground, as of late they did in Christ-Church, alleadging the 20. Chapter of *Exod.* the last verse for that act, and it is strange that these kinde of people should bringtestimonies from the Ceremoniall Law to erect their rotten

doctrine upon, and yet they pretend they are against ceremonies; certainly I thinke they may aswell produce the like proofes for the Mitre, the Copes, the Candlesticke:. And it may be they will doe so when they are come into their *Pontificalibus*, but in the mean time they make hav cke of all the houses of God in the Land, and hew downe all the carved workes thereof with axes and hammers. Againe, I dare not like that we should have no ordinary dyet of Prayer but what their extraordinary folly shall be pleas d to vociferate, that we should come into the house of God, as to a play to heare the man mo e then his doctrine, and there observe how he comes into his pulpit, as a player to act his part, without any shadow of devotion, to sit downe on his tayle like a Dunce, and arise like a block-head, to preach with his hat upon his head, to note his Majestie to vociferate an extemporary nonsensitive vaine babling prayer for two houres together, contrary to that forme and precept that Christ gave, to avoid vaine repetitions, that ignorant people may fall down and worship him for his long breath; to chuse a text and never come neere it: But so he can raile against the Papist and Cavalleirs, would make people beleeve his excellence is exalted above the heavens. To receive the Sacrament of the Lords Supper sitting as a glutton at a feast; and not to have my children baptized till they can give accompt of their faith, which may be never in words, and yet may have the seed of Faith from their infancie: to joyne my selfe with my wife on the bed of lust or chamber of basenesse, to bury my friends like dogs without any Christian buriall; to thinke my selfe so wise that I will be taught by none but them I chuse to thinke I am sanctified because I follow such a man, that hath a round head like a shorne Fryer, faire eares like an asse, a square head like a goate, a loud voyce like a bull, a long breath like a parrot, and flings his armes about beating the pulpit like a mad man, yet this is esteemed a rare man, one of the prophets of the time. But truely I doe not like nor approove of these new devises, that are now creeping into the publique worship of God; much lesse thinke it lawfull for such a Religion to be established with blood, against all that is called God on earth, nay to compell Majestie to yeeld to basenesse. This is my opinion, and this is my Religion, in maintainance whereof I will live and die. And wherein I have wronged any Saint, in speaking against these that are con-

contrary

contrary to this my profession I know not, and therefore doe commit my selfe to the tryall of Gods word, and the knowne law of the Land.

Fourthly, wherein *I* have played the obsceane part of Cursed *Cham I* would gladly know, for *I* have neither discovered the nakednesse of my naturall, civill or spirituall Father. True it is, *I* did write of *Nabal* and *Laban* in a Satyricall manner, onely to shew a flash of fancie; never thinking to make it publique, till *I* saw many apparent shewes that *I* should be wronged privately for the same. But if it can be proved that *I* have dishonoured God, wronged the Parliament, or abused the Saints: then *I* must confesse *I* have wronged my Master likewise in speaking truth, which he was so far from thinking that he did never so much as check me for the same after it was finished: But as *I* thought and many others likewise, that loved me the better for my fancie, and as appeared by papers left in his Counting-house at the time of his decease: which I feare are lost, for the particulars of his debts, written with his owne hand cannot be found in the office, annexed to his Will as therein is mentioned. And therefore could wish, aud doe hereby once more challenge, the greatest and most learned Adversarie I have, that found fault with those words, to shew me my errors therein: which if they faile to performe, I once more pronounce, they are a company of dunces, fooles and malicious detractours, to finde fault with that they are not able to make better.

Fifthly, wherein I have dishonoured the Executors, in Petitioning the Kings Majestie for Right, is as absurd as the former: for if they doe right, surely I can doe them no wrong, in making them a President for Executors of dead mens Wills.

Sixtly, in using your Worships Name to that for which I have your subscription, all the wit I have (which is but little) cannot discerne wherein I shall dishonour you; for surely, you read the same as well as all the rest did, before you subscribed, and therefore by your subscription you made it your owne Act, though it was of my composing: for it is the same case as it was under my late Master; though I writ a Warrant, his Hand and Seale made it his Act, and of force to command. Yet I doe not wonder that they tell me it is none of your Acts, because of my composing; for these kind of people revile and abuse Majestie it selfe, in saying, what comes

under

under his Name, whether Protestation, Proclamation, Declaration, or Message, it is none of his Act, but it is his wicked Councell and Clerkes under him: True; it may be such did compose it; but I beleeve, if his Majestie had not read, corrected, and approved the same, they durst never publish them: But that wicked Councell, as they call them, in these things farre excell the sanctified Councell to any that are not wilfully blind. Therefore I hope you will not be ashamed to acknowledge what you have done, for sure it can be no dishonour to you or any other to testifie the Truth.

Seventhly, for any dishonour that can come unto my selfe for making these Bookes, which some call Pamphlets, is as farre from my thoughts as the East is from the West: For many great and learned men Print their Orations and Epistles, the great Body of this Kingdome, the Parliament, and the King himselfe, Prints their Declarations, Messages, and Ordinances in single Sheets of Paper; therefore it can be no dishonour for me, in following their example, nay, I am persuaded it would redound to my great honour, if the most potent Hypocrites in the Land should take any thing therein as spoken to themselves, and therefore put me into Prison, Whip me about the Streets, or cut off my eares, as others did to *Burton*, *Bastick*, and *Prynn*, and so spill my more innocent bloud: For by that meanes many would by my harme learne to beware, to avoid and shun such vipers, who seek the destruction of their own countrey, and endeavour to oppose the spreading growth of such a stinking weede: least in time it over-top the Cedars in *Libanon*; and should thinke my selfe happy, if I should be counted worthy to be a Prisoner of the Lord, and for his Cause the Truth. And such punishment I would esteeme as pledges of Gods favour and love towards me, to beare in my body the *markes of the Lord Jesus*. But I thinke there is none so foolish, to trouble themselves about me, as some said of my other workes: And therefore I will rest in contemplation of what I have herein done, which I hope hath confuted my Adversaries and contented my minde. And last of all, I thinke it is so far from dishonouring any, that it will doe a great deale of good to many, because herein is matter of imitation in piety, devotion, justice and mercy, of observation to mark those that cause divisions in the Church, & of tryall to search & try our owne

hearts

hearts and the spirits that now reigne in the Land as Kings, whether they are of God or no, that so inquiring and seeking for the old way, which is the good way, and having found it we may walke therein, with faith and feare towards God, in obedience and loyalty towards his Ministers, and in love and charity one towards another: That so living the life of Grace here on earth, we may hereafter live in Eternall glory in the higheſt heaven. Which happineſſe I pray God give your Worſhip, and all his choſen, not for any worthineſſe of our owne, which is nothing but ſhame and confuſion for the beſt good we have or can doe: But for the meritorious and all-ſufficient ſufferings of Chriſt *Jeſus*, my Lord and onely Saviour; Who with his All-glorious Father, and Soule-ſanctifying Spirit, three perſons and one God, be aſcribed by me and all Creatures as is moſt due, all honour, glory, praiſe, obedience, adoration and thankeſgiving, from this time forth for evermore. *Amen.*

Pibrac *Quadrain* 5.

Say not, my hand this worke to end hath brought:
Nor, This my vertue hath attained to;
Say rather thus; this God by me hath wrought,
God's Author of the little Good I doe.

FINIS.

SIR JAMES CAMBELS Clarkes DISASTER, BY MAKING BOOKES.

Shewing that lying and ſcandalous Pamphlets againſt King and Parliament are in great eſtimation, but Bookes of Learning and Religion little regarded.

Exemplified in a Compendious Letter to John Philpond *in* Suffolke.

Loving Brother,

IAm glad to heare of your welfare, and doe not a little rejoyce, that your letter hath given me a happy oportunity to unload the *burden* of my diſtracted minde, in that you deſire to heare of my trade and imployment. But for what reaſon you deſire to know this, I will not now inquire: for whether it be, that you heare of a place you think I may be capable of at *Ipſwich* neere you (If I were deſtitute) or whether it be out of your kind reſpects towards me to rejoyce with me in my happineſſe, as *fellow ſervants ought to doe*, or for what cauſe ſoever elſe, it is not materiall; for you know, that our late Maſter, Sir *James Cambell* brought me up to no Manuall Trade, but what *Gods Prouidence*, his goodneſſe, and my endeavours led me into, and that was to be his Clarke as he was a Juſtice of Peace, which you know was a happy deſigne, and proved very beneficiall, for ſurely I thinke it was God who put that motion into my mind, and gave ſtrength to my weake abilities to performe whatſoever I tooke in hand againſt potent oppoſitions. And I doe likewiſe humble acknowledge, it was my *Maſters goodneſſe* to accept of my endeavours, and my Ladies kindneſſe to ſolicite and allure him, *who of himſelfe was willing to do me good even to the day of his death, as it is well known.* But my *Book-making*, which I learned of my ſelf againſt the counſell and advise of my friends, proved as unhappy, and much

more prejudiciall then my *Clarkeship* was advantagious. Yet this use I will make of it; That God knowing the promptitude of my nature to Pride, Covetousnesse, and selfe-conceit, to exercise my humility, patience, and contentation, in stead of credit and profit, which I expected by my labours, sent me contempt and disdaine from them whom I looked for favour and respect; and so many Losses, that I know not how to numerate them. For, first I lost *Pretious time*, which some said I might have spent much better. Secondly, I lost my *Love*, who is lately married to another: But whether he was so *Eager* to have her for *money*, beauty, or vertuous qualities, he knowes best, and you may guesse. And last of all, which grieves me most of all, is the losse of *money*. For my *Time*, notwithstanding their sayings, I might have spent much worse then in such laborious and pious actions, tending to the glory of God, good of my Neighbours, joy and comfort of my owne heart; And my *Love* may be aswell lost as found for ought I know. But *money*, as the times are now, is a matter of great consequence, and very hard to come by when it is departed from us. Therfore I hope you will not blame me, if I complaine that I have lost at the least 20 l. out of my own stock, in being at the sole charge to print my *Annuall VVorld*, sacred Poems, Star, Meteor, and Patterne of Justice and mercy. Secondly, I believe if I had surceased from printing Bookes, my Master would have bequeathed me 200. l. As appeares by a note found neere his Will, made in *September* 1641. And last of all, I know not what I have lost out of my friends good will; for since I have printed, and published my *Paterne of Iustice and mercy, with my Meteor and Star*, some look upon me very strangely. But yet I hope that the worshipfull Executors, as they are Judiciously charitable, and nobly generous, so they will goe forward as they have begun, in the execution of this famous Testament, with such an unanimous cherfulnesse, that they need neither care nor feare though thrir actions were as apparent as the *Sun-beams*, conspicuous in the view of all, which would be a *rare quality in the Executors of dead mens VVills*. And as they have made use of my endeavours in the most troublesome businesse, so they will not utterly cast me out of their favour till the overplus of Sir *Iames* his estate be disbursed, notwithstanding, that *malicious detractor* (you know whom I meane) hath his Name entred into their tripartite Indenture of Covenants as their Cashier, on purpose to defeat me. But I have of ate given him such a *Bitter Pill*, which I hope will so clarifie his urbulent humour, that he shall not be able to wrong me. Therefore

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letting him alone *To teach his Cat speake better language then her Master*, you may cease to wonder that these things have distracted my minde, when you doe seriously consider that there is a *universall madnesse* over the whole World, caused almost for as frivolous occasions as my *Book-making*. For some are so severe against *Popery*, that they seeke to overcome all good order and decency, esteeming the House of God no better then a Barne or Stable, so that in stead of sincere *devotion* they endeavor to set up abhominable *Prophhanenesse*; others againe doe so magnifie Ceremonies, and outward worship, that they would if they could put downe all preaching the Word of God, and in stead of good sound Doctrine uphold formality, superstition, and Idolatry: And those are the things that makes Nation to arise against Nation, and Kingdome against Kingdome now in these our dayes, *upon whom the ends of the World are come*; for you shall hardly finde two in one house of one minde, for either the Father is against the Son, or the Son against the Father, Brother against Brother, or Servant against Servant, and all against *Supreame authority* both in the Church and State. And what ever others thinke to be the reason of these distractions, my weake judgement is, that it is chiefely for our pride and selfe-conceit, though I will not exclude other sins; for we are so glutted with the heauenly *Manna* of Divine Doctrine, that now every boy or ignorant tradesman, that can read his horn-booke, or write a scribbling Character, assumes to himselfe a spirit of *Revelation* far greater then the Apostles of our blessed Saviour: Not that I doe disapprove any man, woman, or child, even the meanest capacities, to read, and search the Scripture, for I acknowledge my selfe to be no Scholer. Therefore let them be warned by me to take heed how they meddle with things above their capacities, lest they receive a worser punishment then I have for *Book-making*: But yet let them learne of me to honour learning, and men of rare parts, as they are men, though in religion Papists, Jewes, or Turkes, and much more if they beare the profession of the true Protestant Religion; and not for the infirmities of some few to vilifie the persons, and despise the holy functions of many grave excellent learned men, whose shooe-latchet they are unworthy to unloose: As it is now too common among us. And which is worst of all, they are upheld and maintained by a factious company, that you may better, and with lesse danger, speake treason, and whisper rebellion against the sacred person of the Kings Majesty, and his regall authority, then against such, who in stead of

 sound

ſound Doctrine, for their owne applauſe, to ingratiate themſelves into the good opinion of a confuſed multitude, preach ſedition, and faction, and under pretence of long prayers delude ſimple people, and I feare in time will devoure widowes houſes if their ſpreading growth be not timely cropt by authority, for they are already very ſtately and imperious; and it is to be feared, theſe things will breede confuſion both in Church and Common-wealth: but I hope, when the *head* ſhal be united to the *body*, and when there ſhalbe a right underſtanding betweene our *Gracious Soveraign*, and his *two houſes of Parliament*, there will be a thorow reformation of all things: And that ſuch a bleſſed Union may ſpeedily be accompliſhed, let you and I and all people pray God, to divert thoſe judgements from us which our ſinnes have deſerved and continue his mercies to us, eſpecially the free preaching of the Goſpell by able and ſincere diſpenſors of the ſame, that pure learning may ſpring up in every Congregation as a Chryſtall River, and *ſaving knowledge* like a mighty ſtreame, to make glad and refreſh all barren places in this *Iſland*; that ſo righteouſneſſe may flouriſh in our dayes, and peace ſo long as the Sun and Moon endureth. But this hath almoſt put me quite out of my intended diſcourſe, which was, to ſhew you my unfortunate ſucceſſe by *Book-making*: for I, like that over-adventurous ſonne of *Sol*, and *Clymene*, have almoſt ſet the frame of Heaven in a combuſtion, and ſtated the *Sun Moone and Starres* upon ſuch improper objects as may cauſe amazement to the beholders; Therfore I acknowledge my ſelfe worthily puniſhed for my *Microcoſmus*, I meane my Bookes which I compared to a *little World* ſeems to be at the period, as was fore-propheſied by the truth it ſelfe of this *vaſt Vniverſe*, *Marke* 13.24.& 25.*verſe*: for my *Sunne* is darkned, and my *Moone* gives but little light, my *Star* is falne from Heaven wherein it was fixed, and the powers of my *Heavenly meditations* are ſhaken and eſteemed of little worth; in plainer tearmes thus. You may perceive my *Annuall world* I compared to the *Sunne*: And becauſe it is compoſed of briefe Meditations upon thoſe dayes that commemorate the meritorious actions of our *Bleſſed Saviour*, the lives and deaths of his *Virgin Mother*, and *eminent Diſciples*, according to the celebration thereof ſet downe in the booke of *Common Prayer*, which ſome eſteeme the Engliſh Maſſe-booke; Therefore, ſayes a new upſtart *Phariſaicall ſect*, it is *Papiſticall*, and to be caſt away as an *Idoll*. Secondly, my *Sacred Poems* I compared to the *Moone*, and becauſe it is illuſtrated with the helpe of ſome learned Authors, this *Hypocritical*

societiy say it is *light* with *darkenesse*, *holy* things and vaine unprofitable things mixed which are altogether *inconsistent*; And this *dead fly* hath made all my books of *oyntment unsavory*: for these kind of people deride and contemne all learning that is not according to their humours, and had rather sleepe in the Church two or three houres *to heare an extemporary nonsensitive vaine babling prayer*; such as many of their holy brethren are, whose vaine *Tautologies* and *Hyperbolicall* tearms, both publique aud private, would make a prophane man laugh, but a religious man weepe, then continue one houre in joynt prayer with the Congregation by *a well-composed forme*, intermingled with reading Chapters, and singing of Psalmes, which me thinkes is a heavenly harmony; But these folke would have all things done in spirit, yet their actions shew that they are meere flesh, except it be in gadding to sermons to be reputed holy; for observe, who are more proud and stately, who more deceitfull and covetous, and who more incontinent and malicious then this my malignant party? who to magnifie their owne worth, to ingratiate themselves into great mens favour for popular applause, and to uphold & to bolster their pride, covetousnesse, and base lascivious meetings in private Conventicles, care not how they disparage the industrious labours of others, which they are not able with all their prentended sanctity to mend. But I hope these hypocriticall *Round-heads* (of late so called) but under that teatme I would not involve honest judicious round-dealing men, such who walke within compasse of their owne circumference, whose actions as lines are drawne from the Word of God their center: but such, who are wise in their owne conceite, whose minds like foot-balls or bubbles of sope in the Aire, are throwne and tossed too and fro with every winde of Doctrine, such who under pretence of Religion deride and contemne all good order in Church and Common-Wealth, and doe so labour to overthrow the known *Monarchicall*, & *Hierarchicall* state of the Kingdome, that they have almost brought up an *Anarchicall* government: shall shortly receive a just reward for their demerits, aswell as those that labour to bring up a tyrannicall Jurisdiction in the established government, which they likewise doe now endeavour to uphold, and would attaine unto, if all power were in their owne hands; and I feare *worse*. But letting them passe, in the third place you may consider how my *Star* is fallen from the Heaven wherein it was fixed, for like foolish [illegible] I have attempted with the [illegible]xen wings of a vaine ho[illegible] [illegible] may th[illegible] an [illegible]-

[illegible]ed

vised pride to ascend, and fix my selfe in a *bright* firmament of favour, am cast downe into an Ocean of contempt and disdaine, according to these verses:

In these my Bookes of fruitlesse prose and rime,
You may behold a picture of this time
VVherein we live, for first from low degree
My Masters favour had exalted me,
But my aspiring minde did higher fly
To things above my reach presumptuously,
For craft and cunning was in sharp'nd bright,
VVho for my labour paid me fell despight,
Therefore pray cease to wonder that my fall
Is now so low, for I assure thee, all
That thinke by pride, selfe-love, and vaine conceit,
To make themselves most famous and most great,
Shall be defeated in their enterprise,
As 'tis apparent in all peoples eyes,
By Strafford, Bishops, *and* Gentility,
VVhose fall's as low as they aspired high:
And I my selfe have had a wofull fall,
In Credit, profit, yea and Bookes and all.

Fourthly and lastly, because I did too boldly frame a flaming *Meteor*, I feared some tempestuous accident to fall upon me, according to the malignant aspect of some fiery spirits: And therefore lest some *sharpe*-witted Orator should by eloquent thethorique, such as *Lawyers use*, or that *flattering Sycophant*, should by colloguing insinuation, or some *spirituall-minded body* should in *Hypocriticall sincerity* over-sway my judicious loving friends good opinion of me and of my endeavors, I did lately joyne all my *labours of love together in one* Volume, with marginall notes, and annotations, and offered them to the Presse, because I am unwilling to be condemned by a partiall Jury, such as those three above specified. But no executioner, I mean a Stationer or Printer, had the heart to undertake the worke, and in excuse thereof told mee, That such a book as that, of thirty or forty sheets of paper, is not like to sell in this age, were the matter never so good; but if it had beene a lying and scandalous Pamphlet of a sheet of paper, that could produce a Scripture text, or some reviling tearmes against Monarchy and Hierarchy, to uphold an Anarchy, they would have embraced the proffer, for it is like such would have proved vendable ware, if I could obtain

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an *Order* or a *Vote* upon it: Therefore I am inforced to keep those my labours by me, for 30 or 40 l. is more money now then I can well spare upon such a dead commodity. Thus have I briefely declared my Disaster by making bookes, yet I hope this last booke of *Justice and mercy* will by such time this kingdome is in a setled peace, cause all the rest of my workes to cast forth a little glimmering light, to the praise and Glory of God, good of my Neighbour, and joy and comfort of my owne soule at the houre of death, in the day of judgement, and all the dayes of my life. Now for my Trade and imployment, as I have continued with my Lady 18 yeeres and upwards, so I doe intend (God willing) to remaine with her one or two yeeres longer at the least, except I be by force expulsed, & then you shall heare my mournfull lamentation: in the meane time I thanke you for your kinde remembrance of mee, in Retribution whereof, I commend my due respects unto you, and will never cease to be

London 7. Octob.

1642.

Your assured Friend and Christian Brother, Edward Browne.

Vltimo die Februarii, 1642.

I haue hereunto annexed,

THE BITTER PILL,

Or,

A PEREMPTORY CHALLENGE.

Not by *sharpe* Swords, but blunt Words:

Not with a loud Voyce, and a bigge Looke, but with Pen, Inke, Paper, and a sound Judgement.

To *Abraham Taylor*.

SIR,

For as much as I know, That during all the time of my abode under my late Master, Sir James Cambell, *which was within a few dayes after your re-entrance into his Service, when you had*

had continued with him two yeares, more or lesse, (for after you were absent a yeare, or thereabouts, for some occasion then manifest) you have not onely vilified me (for Ile mention nothing in your detracting Sir Iames *his Lady, and others, though I might justly, as 'tis well knowne) by base reviling tearmes, as* Rogue, Rascall, Coxcombe, Dunce, &c. *for small or no just cause that I know, but disparaged all my Actions, not onely in my Masters House, but in all Companies, at Tavernes, Ale-houses, and elsewhere, which I can prove by very good witnesse; in particular, for my making of Bookes (in justification and maintenance whereof, I will hazard my Life and Fortunes) you say I have dishonoured my late Master, and like a Dunce or Block-head patched and pieced my Workes with Doctor* Holdsworths *Sermons, and other mens Writings.*

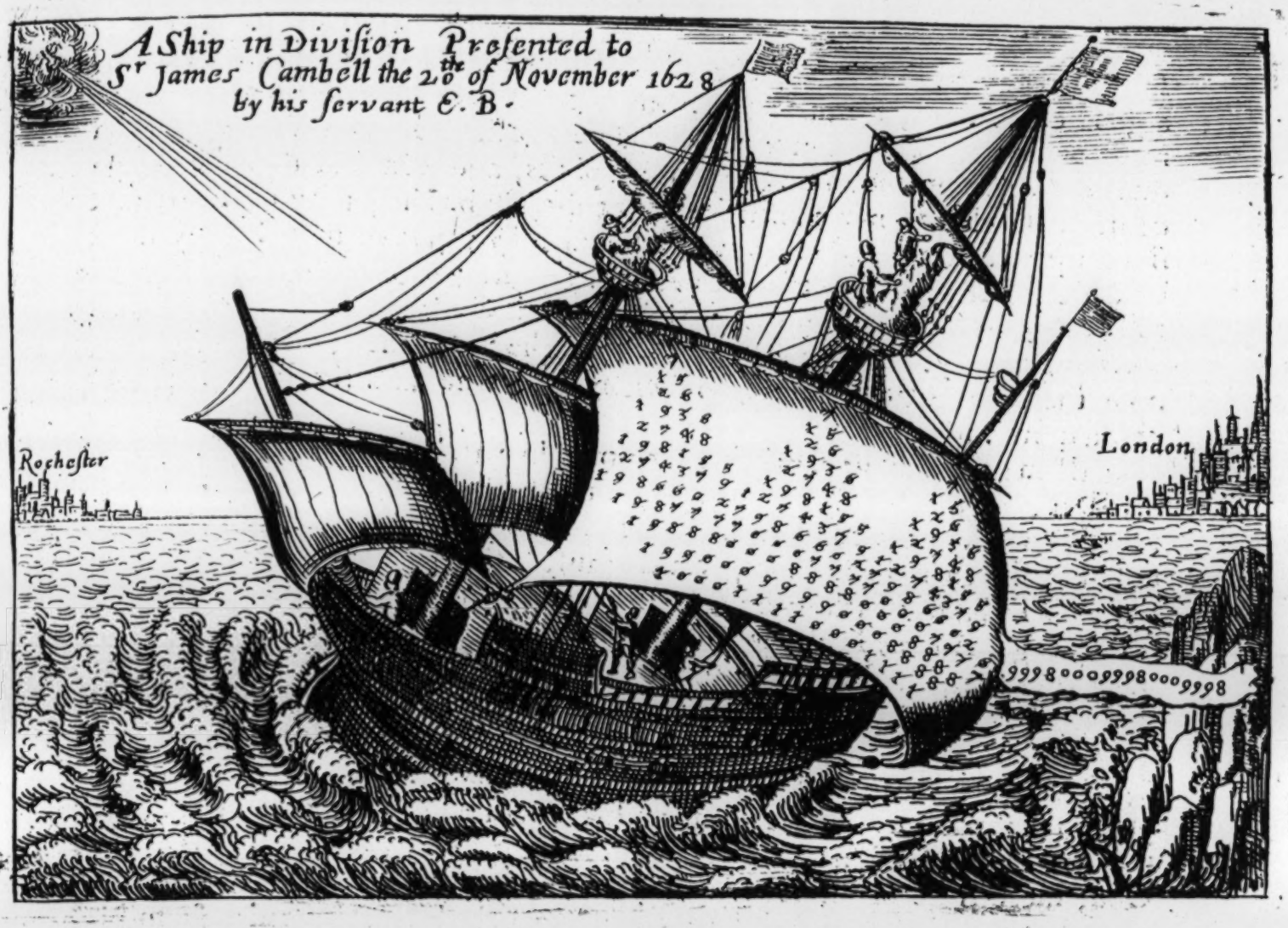
Therefore, to vindicate my reputation in this particular, I would entreat you, and as you desire to prove your selfe an honest man, doe hereby Challenge you, with the assistance of the most sharp-witted *fellow you can finde, or Hypocriticall* Puritan *in this Kingdome, now famous for its* Anarchy, *caused by such Sectaries, to shew me in writing, under your Hand, my particular Infirmities, in the Actions of my Life, that make me so Roguish; and my particular Imperfections in Booke-making, that make me so Blockish: which if you faile to performe, I doe hereby affirme and declare to all the world, That you are a most malicious Detractor, and a flattering* Abraham----- *to vilifie as honest a man as your selfe, and to disparage that you are not able to make better with all your pretended Learning. And so I commend this to your judicious consideration; and rest*

12. *Septemb.* 1642.

Semper idem,

Edward Browne.

FINIS.



THe whole world is as a Ship in division; wherein the Papist is divided against or opposeth the Infidell, and both are against the Protestant; here is Barbarian against the Grecian, and both against the Truth; Ephraim against Manasses, and both against Iudah: Yet as in these figures, the division of the Divisor cancels his own figures as well as the Dividents, to produce the quotient number intire; so the division and varience between wicked men overthrow themselves, to make the lustre of the Godly shine clearly, as the Sun in his full strength; for their Heresies and Schismes by striving to cancell the knowledge of God, and to blot out or deface his true Worship, under specious pretences of Reformation; when they sow Pillowes under the elbowes of the wicked, in preaching and writing flattering doctrine of sanctitude and holinesse, or by giving Indulgences and pardon for sinnes committed, as in saying, God sees no sinne in his children, and therefore such may do what they please; even steal, rebell, murther, &c. and they shall be esteemed glorious and meritorious workes of such Saints. These false opinions of mens foolish fancy against the word of God, raise the bloody storms of warre, Pestilence, and famine, upon a nation; and cause the waves of most cruell persecution to swell against the truely Godly; so that sometimes the ship of their

 faith,

faith, is ready to sink in the Sea of despair, making shipwrack of faith and a good conscience, for matters of small concernment; as a decent ornament or reverent behaviour in the Divine worship of God &c. But upon due consideration, they recollect their spirits, and consider that the Kingdome of God doth not consist in those things, but in purity of heart and sincerity of spirit, rather then bodily worship; yet though the one must be done, the other ought not to be left undone; for we are commanded to worship in body and spirit, which are both Gods; and bodily exercise profiteth greatly. Thus they cast their Anchor of firme and stedfast hope, upon the Rock Christ Jesus; on whom by a true and lively faith, they stand unmovable.

As all mankind in general, so every man in particuler, is like this Ship in division, for the Spirit lusteth against the flesh, and the flesh against the spirit; and this hath been in the heart of man, ever since our first parents tasted of the forbidden fruit, which caused originall sinne, as it is written: Our Father hath eaten a sower grape, and his Childrens teeth are set on edge. And as in the world many enemies against the truth by clashing together makes it more illustrious, so the soul of man hath many adversaries, who by their implacable malice and contradiction, makes the holy fire of excellent Graces and rare vertues break forth, as flint stones struck hard together makes sparks of fire appear. For the divels slye temptations to make us forsake God and his worship, and to go forward after the imaginations of our own hearts; seeming to say, it is in vain to serve God, there is no profit nor pleasure therein, makes the truely godly man take the faster hold (though he therby drives the hypocrite quite from his) for he knowes, That godlinesse is great gain: So the world, as a harlot by laying open her two inticing seeming-delicious breasts of profit and pleasure, doth draw many to commit fornication with her, for whom she cannot win by the present inticement of her wanton pleasures, she will compell by her golden bate of profit to follow her. Yet the truly godly man knows her deceit, and will not be tempted by her; but such are, Rara Avis in terris. In like manner, the flesh by a secret insinuation perswades the soul, that such a sin is good for her livelihood, and they being loving companions must have her consent, so they go hand in hand to commit sinne and wickednesse, for the heart of man is deceitfull above all things, and who can know it? and it is a very hard thing for flesh and blood to enter into the Kingdome of heaven, and to overcome these enemies, while we live in this Tabernacle of clay. For the most righteous man that ever was (even Christ himself) hath been grievously tossed in the tempestuous waves of temptations, and did seem to sink in despair, when he cried out, My God my God, why hast thou forsaken me? But he like a mighty Conquerour, even the Lion of the Tribe of Judah, overcame them all, and led them captive into perpetuall bondage; so the godly man taking hold on him by a true faith, triumpheth over sin, death, and hell, and shall rest in everlasting glory in heaven, for a moment of turbulent miseries on earth.

To

To apply this to mine own heart; Know Right Worſhipfull, I was lately well-nigh drowned in the Sea of deſpair, when the Pinnace of my ſoul was floting upon the waves of the divels temptations, and driven with the winde of promotion, to ſeek a ſafe harbour; Then was Folly the Guideſman, Ambition the Fraught, and Vain-confidence the Cables; Therefore it is no wonder, if in ſuch a tempeſtuous Sea, the Ship of my endeavours be driuen back again to ſeek for ſhelter, after 3. daies ſaile, under the ſafe harbour of your judicious protection, where I am bold to caſt the Anchor of my hopes of livelyhood in this world; beſeeching God to grant me a better confidence, even the meritorious blood of my onely Saviour Jeſus Chriſt; a better loading, even the fruit of good living; and a better Steer-man, even the bleſſed Spirit of God: That ſo I may finiſh my courſe in the full diſcharge my of calling, in a quiet minde, and orderly proceedings in the Trade of Piety; that at the laſt, I may arrive at the Port of Eternall Happineſſe, where I have caſt the Anchor of a firme hope: and am confident, that failing of earthly felicity, I ſhall enjoy heavenly Beatitude; And am ſure, that God will continue the good work begun in me, and all His Elect, to His praiſe and glory, good of others, and ſalvation of our own ſouls, in the day of the appearing of our Lord Ieſus Chriſt.

To whom, with his glorious Father, and bleſſed Spirit, three Perſons, and one God, be all Honour, Glory, and Praiſe, from this time forth, for evermore.

Amen.

FINIS.

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